THE BETTER WAY
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THE ROSTRUM.

EASTER.

Discourse by Miss Jennie B. Hagan, Delivered Before the First Society of Spiritualists at Adelphi Hall, New York, Sunday Morning, April 6th, 1890.

Specially Reported for The Better Way.

Good friends, it is with pleasure that I again give you greeting upon this delightful, this beautiful Easter morning. I have the pleasure of bearing a message from the Spiritual Association of Buffalo, where Mr. J. W. Dennis is President, of good will and greeting to the Spiritualists of this association. My labor for the past month upon the Sabbaths has been with the people of Buffalo, and we have had a most successful course of lectures and a most kindly audience. On our anniversary, knowing that I was to return here, these words were extended from Mr. Dennis to your chairman and society.

Returning to you upon Easter morning, after the supposed to be stormy and disagreeable month of March, we find that March has been trying to be July, and part of the time it has seemed like April, and again she tried to assume the garments of May. It has even had the assurance to bring out a few May blossoms and decorate its usually stern countenance with a little wreath blossoms. The messages sent up by the winds from Lake Erie were not cold and frozen as usual. It may be possible that the world is getting better natured, and has taken this way of showing its pleasure.

I will take for my first topic, "Is it not beyond the ability of man to crucify the real Christ?" and with it the subject "Easter."

It has never especially mattered in the great world where we live whether the real principle was expressed in one or one thousand individualities. It gradually came to people—to the many—regardless of time; its first efforts and first fruits were dispersed among us. In the real Christ spirit we must remember that the great tenderness of a divine principle long ere the coming of the Nazarene into this world was expressed by other beings and other people. The same great truth that burst forth from all the reformers of by-gone ages was that exquisite truth that the Christ child uttered and reiterated in the early prime of His glorious manhood. The Christ principle belongs to no one tribe or nation. It is not all among the ancient Hebrews or Jews; it does not all belong to the modern Christ of so-called Christianity. If we become acquainted with the religions of other lands and other people we shall discover the same great truths, the same divine law, the same expression in other forms of this everlasting and triumphant truth that we term with all earnestness our Christ spirit. No matter whether under the shining suns of India or in the cold northern lands, the truth begins to grow, it gradually spreads its delicate wings, it finally reaches its tender stems upward, and at last blooms in the tropics as a blossom of exquisite coloring and brightness and displays its wonderful flora, or with more delicate and smaller and perhaps varied coloring, it proves in the north that it still belongs to the great and wondrous nature of botany. Everywhere it brings forth its blossoms, it produces its results. In one way or another finally the qualities of the great truths come to us, and in the utterances of God's gentle truth and everlasting light of a divine love, no matter what name we give it, what term we apply to it, will blossom forth in its own divine sweetness and send its blessing and fragrance through the world.

Down in the valleys of the world are the rich meadows that are produced and nourished by the streams of water that flow through them, and along the hillsides and up towards the mountains there are the same processes of growth and strength. Higher along we find only the lichens and the delicate mosses that are expressed in Nature's vocabulary, and still higher, on the tops of the mountains, are the cold, white passionless snows. Man climbs with eager insistence toward the roseate coloring of the sunshine, and declares he shall indeed be glorified. As he eagerly, yet wearily, toils for this ascendancy, at last he gains it, but standing there in the white, frozen solitude and silence he leans eagerly outward and looks back toward the green valleys, the moist streams and the exquisite foliage, and he feels in that clear light and amid that awesome grandeur that he at first can hardly breathe and longs for more perfect contact with the smaller valleys down below.

However, after a time the man may discover that the sun shining upon the white snow on the mountain top is slowly melting its whiteness, and changing it from the ice and snow into the eternally sparkling liquid that fills the fountains and enriches the valley, and through the wonderful process of the continual fountains in the valley we can find support and existence in the white snows of shining glory there. And in this manner we discover how the great principles that stand far above us in their whiteness and purity, in their divine presence and sacredness, are giving freshness and brightness to the simplest and most narrow lives down in the valley of our humiliation. We can discern that from these vast peaks of glory we gain continual support for the running streams and sparkling fountains of every day life.

Now in just this manner do we consider the grand relation between the great Christ spirit and mortality, between the divine truth and the existence of every man and woman. We find that in each life there is something touched by the divine heart. We do not claim that any of these can measure God, we do not dream that any of these can fully understand that divine and eternal principle, but we do know that each individual has something within his or her existence that declares to them in a manner that though they are not capable of expressing all, that they have some kinship with this great over-ruling soul, this divine power that keeps all things in harmony, unity and strength. In the heights of the Christ principle, in the great truths of divine life, in the unfoldment of so sacred a passion, so divine a life as His that was given to this world, there is a certain linking and joining with every effort and struggle that is made in the world to-day. We have sometimes looked back on the history of His life, upon the persecutions that were placed upon Him and upon the agonies of His passage from this to the next world with a feeling of sorrow and regret; but when we stop for a few moments and consider that in this individual, or in the history of any of those who have been appointed and so brought forth the truth's divine principles, the everlasting powers of great love, that could not have come to the world had His life been different, had His death been less severe, then we begin to understand, perhaps, why the Nazarene must pass through these experiences and even ask in the agony of His great desire that the last cup of bitterness might be turned from His lips.

Is it not beyond the ability of man to crucify the real Christ? Has that not been answered in every age since the time of the Nazarene? Though the Christs have been crucified so far as their physical experience in this world are concerned, the real Christ light shines out more perfectly, more divinely, it gleams forth still brighter and gradually shines upon the wandering mind of humanity. In the same manner, might we not say, that the snow on the mountain top melts and passes down into the stream below, so truth constantly feeds and supports those below. In the great law of nature that white spot is kept exalted and there is always more at the apex of the mountain, and in the same way the lives of the grand and glorious beings, the great men and women who have been the martyrs of bygone time, and who are the brave sufferers in the cause of truth to day, may be, so far as the physical expression is concerned crucified, but the eternal Christ spirit is still rising and in the heights of its own purity shines like the sun upon the mountain and forever sustains its own true position.

We have met all manner of narrow expressions, the great world has taken and narrowed down to its own measurement this divine and eternal spirit, it has taken that which belonged to all and tried to claim it for the few, it has grasped with its little hands and attempted to place upon its small altar the light of a divine and holy truth. But nature in her own majesty has unclasped the puny fingers of individuals and taught them that their only claim to this great Christ principle could be through that part which they in their lives might exercise as an especial fact. Wherever a man can do a deed for others, wherever his heart can turn in humility and love toward his brother man, wherever he can do the deed that is pure and disinterested for humanity's sake, that man has just so much of the Christ spirit belonging to him as his soul may require. Wherever we turn from the paths that seem most easy for us to travel and take the way of bitterness and sorrow that some great good may be accomplished, wherever self is crucified] for the purpose of good to others, there is a portion of that true Christ spirit as a part of our individuality. A person who renders kindness for unkindness, who smiles bravely in the face of sneers, and whose heart grows tender and like to an angel's when the world seems bitter and against him is obtaining that true Christ Spirit, and so we may give the triumphant answer that no matter how man may persecute, how superstition may rage, how bigotry may bind, the great Christ principle can never be crucified, it will stand forth in its own regal glory, living and showing unto all its true principles of love, of life, of wisdom beyond the shadows which drift to day.

Man is continually striving in one way and another to grasp great truths and bring them down to his own small measures. We as children attempt always to fill our little vessels with something more than they can hold, and some of us even, as we grow into manhood, forget that the measure will only hold that which belongs to it. There is a great deal that is crude and grasping. When a man went from these eastern lands to the far away west, he was told by a miner that he might carry off just as much gold as he could lift. He secured a strong cord and then began piling up the yellow, glittering metal. After getting a little pile he looked at it and measured it and thought it was still too small, so he piled on more, and by and by, when he attempted to raise it, he could not. He had forgotten its weight in his great greed to obtain so much, and it was impossible for him to lift his golden treasure. Now, that is the way with most of us. We make our measure either so full or so heavy that it is impossible for us to bear it. When we learn this lesson it will teach us perhaps to know these great truths of nature and of God. We cannot learn all. The great Christ principle is beyond us, but in his slow attempts at a true understanding of this, man will begin to realize what belongs to him, he will learn that only is that a portion which he himself can prepare carefully and naturally.

When we look into these truths in this manner our souls begin to grow in strength, in the sunlight of love we begin to perceive we can each plan for our growth and in this way comes the true uprising of the divine Christ love.

The real Easter morning is the soul's true awakening from its darkened conditions, when we contemplate how small how weak we are, and when the humility of our own nature teaches us of our sacred kinship with the divine and elder brother. When we have learned that Christ will rise within us, that He will help us out from the paths of bigotry and carnalism into the bright sunshine of a tender love for humanity, it will teach us that instead of standing where we have stood with the thought we have had in the past that we will grow grander and higher, we shall learn that we are only common individuals, subject to the same laws, capable of the same mistakes and virtues as our brothers and our sisters, and through this tender love and humility will ask that our Father will lead us into a truly earnest condition and life of virtue. So instead of mourning this hour, all nature seems giving her sunlight and the suggestion to the world of a real resurrection.

On the graves of the past shall dawn the light wherever the shadowy forms of the departed rise about them—the graves of superstition, ignorance, error and darkness shall open and the rays of a sunlit knowledge, the light of a divine truth, the sacredness of immortality shall gleam through its shadowy portals until the real Christ spirit, love and virtue and kindness, shall stand forth in the tenderness of Christ's truth for every loving man and woman.

The day is past when the narrow confines of superstition hold you any longer, you have not the old time to deal with, but the broad new light comes with the sunlight of progress, with the benediction of growth and knowledge. The world in which the Easter tide should bring to every loving heart a glad and natural answer of the truth of immortality, the time when we should each discover that the true rising of the Christ spir it is in the hearts of the individual when we should discover that Christ's love and tenderness toward humanity is for all, and instead of choosing a few the hearts of the multitudes must be considered as one with God, then the great Easter-tide shall pass through this land and other lands. The day is come to us when hearts strive to understand something of the great principle of love, and when, underlying the ceremonies and pomp, the great display and the loud songs of harmony, there cometh to every human heart something in regard to the true meaning of the Christ principle.

Easter brings its sunlit glory
  In the everlasting light,
Bidding us disperse the shadows
  And the storms of painful night.
Bidding man to weep no longer
  O'er the shadows of the past,
But to find his soul grown stronger
  In the truth's eternal clasp.

For a man, God's best creation,
  And a man of God's best love
Is leading us from earth's condition
  To the shining path above.

Waking us from superstition,
  Dark and narrow, dim and gray,
To the everlasting glory
  Of a true and holy day.

To the gleaning of sweet flowers,
  To the listening of fair song,
Till this gray old world of ours
  Shall forget its hate and wrong.

And the blessed, sacred Christ child,
  And the Christ divinely given
Shall arise within our being
  As a messenger from heaven.

Driving out the hate and anguish,
  Crushing back the sin and strife,
Till our souls shall no more languish
  For the sacred truths of life.

Easter, with thy sacred sunshine,
  With thy sweet and balmy air,
Guide us from the storms of error
  To the truths held everywhere.

Lift us with thy waking flowers,
  With thy opening buds of life
To the truth's diviner bowers
  Far away from error's strife.

May the Easter-tide's fair gleaning
  Bring our hearts a resurrection
Of the truths of life's best meaning,
  To the spirit's own perfection.

Till we each, in holy gladness,
  Drive the shadows from our heart,
And bid all our pain and sadness
  In new triumph to depart.

Leaving holy, tender blessing,
  And the sweet, diviner light,
Rolling back the stone forever
  From the sepulchre's dark night.

Bringing forth the truth arising
  From all error, hate and sin,
And the sacred truths uprising
  Of the Christ of love within.

Reported for The Better Way.

The New York Psychical Society.

The society, which has been in existence for the past fifteen months, has made rapid strides in its advancement, and its usefulness in the good cause has become marked, and at its last meeting the President, Mr. J. F. Snipes, was complimented by Mrs. M. E. Williams for his commendable management and for the effort which he made is establishing a society so progressive and widespread in its influence.

At its meeting on the evening of the 16th inst., on the motion of Treasurer Deeming, it was resolved that the Society should make still further endeavors to spread the light of Spiritualism, and experience had shown that the services of prominent lecturers alwaye attracted a large and diversified audience, the society having the advantage of being situated in the center of a popular neighborhood. In this way strangers were brought into the hall, and in very many instances they have been honest investigators and constant attendants.

The subject discussed was the "Religion of Spiritualism," and Mrs. M. E Williams said she was not much of a religionist, but the oft repeated truth would bear further testimony in its favor. She looked upon Spiritualism as a wonderful science and a religion, which teaches us how to live, and answers every demand the human heart may make upon it. Now, if truth is anything it is a religion, and as there must be a name for that which satisfies the craving of the human soul, she thought "religion" would be a very good name for it. She was not a believer in religion—according to the popular idea—but when it comes to a fundamental truth that fills the soul with happiness and hope of a better future, as Spiritualism does, it is a good enough religion for her.

Dr. Collins did not recognize the religion of Spiritualism. We hear a great deal, he said, about religious, political and scientific truths, and he thought there was a difference between them and religion. It is simply the expression of a fact.

Dr. Lawrence thought that if Spiritualism was not a religion it ought to be so regarded, for it is the fundamental element on which all religions stand. He could hardly conceive a possibility of formulating a religious belief unless it is founded upon the fact that there is another life after this, and if there is such a life the only way to demonstrate it is to be done by Spiritualism. About the last thing the great character of the Bible said goes to snow that the medium of to day was the prophet of old. Spiritualism has come to the world for the purpose of proving the Bible to be a truth—a living, practical truth—and it should be so considered and acted upon. The radicalism in the churches (evidence of which is seen in many churches in this city) is largely due to the fact that Spiritualism is in the world to day.

Other speakers expressed their views on the subject, after which Prof. Garrett exhibited his force as a mesmerist in a very satisfactory, and to some, alarming way.

Reported for The Better Way.

"Saturday Night Club."

In this city there is quite a flourishing little progressive euchre party under the above name, which meets alternately at the homes of its members. The last meeting was of especial interest, as our present speaker, Mrs. Brigham, was among the number. This meeting was held at the genial home of Mr. and Mrs. I. S McCracken, and among the other guests were Mr. John Carter and wife, Mr. and Mrs. C. C. Stowell, Mr. and Mrs. A. Morrison, Mr. R. and Wm. Morrison and Miss L. Morrison, Mr. and Mrs. Goodhue, Mr. and Mrs. Rankin, Mr. Lambert, Mr. Geo. Falkner, Mrs. M. Sherwood, Mrs. A. M. Motte, while Miss Cora McCracken, daughter of the host and hostess, took an active part in entertaining the guests.

In due time the prize presentation took place, and the lucky winners were: Mrs. Brigham, 1st prize, a lady's hand-painted plaque; 2nd prize, Mr. Falkner, box of cigars; 3d prize, Mrs. Motte, bottle of cologne; 4th prize, Mr. Goodhue, match box; 5th prize, (B) Mr. Rankin, large red beet dressed as a baby; 6th prize, (B) Mrs. Motte, bottle of pepper sauce "to make you smart."

Mr. John Carter presented the first prize to Mrs. Brigham in a neat and witty speech, after which this lady presented the others, accompanying each with some very appropriate remarks.

A seasonable repast closed the program of the evening; and that all enjoyed themselves is a self evident fact, when considering the taste and culture of those composing the party. It is proposed to continue these parties indefinitely.

He Saw a Spirit.

To the Editor of The Better Way.

I was recently told by a friend of mine, a Mr. C., who is not a Spiritualist, and was not even a believer in any kind of spirit manifestations until a few nights ago, that, while sitting in his home on Western avenue, this city, and being alone, was suddenly apprised of the presence of a spirit. At first he heard a noise similar to the shuffling of feet. On looking up he saw the full form of his friend K., who had passed over to the immortal shore a few days before. Not, however, frightened at the apparition, he undertook to question him, and in reply was told that he (the spirit) was "all right," and that he had found many friends "over there," and was now happy. Since then he has no more doubts concerning the claims of Spiritualism. Most respectfully,

D. A. SWIFT.

Medium Heine.

Information from Mulsen St. Niclas comes to us that a preacher and two teachers have had two seances there with very good results. At the second seance the preacher had secured both hands of the medium with a kind of yoke, made out of two pieces of wood in such a way that the wrists could be laid between and screwed together with double screws. The medium's wrists were laid in this machine and the two pieces of wood screwed together; afterward a strong silk cord was twisted around the wrists and the wooden block, and made fast to the chair. The preacher was perfectly convinced the medium this time could not get her hands free. Notwithstanding this precaution and trouble the most astonishing manifestations took place, as before, in a good light, and afterward the medium gave a long lecture on a given religious subject, which astonished them still more.—Translated for THE BETTER WAY from the new Spiritualistiche Blatter, of Berlin, by C. G. Helleberg.

ON THE WING.

To the Editor of The Better Way.

Many thousands of your readers may not know that for the last six months I have been, as actors say, "doing" the great West. In order to post them a little, and prepare them to follow my future wing movements, I will, in this letter, make a brief resume of a few of the leading incidents of my long journey.

On the 19th of November I purchased a six month's ticket and started on a kind of missionarying journey to the Pacific Coast. The fever to see the great Pacific Ocean and its eastern shore came up with me when I was but a child in 1848 and it has recurred at intervals ever since.

Early on the drizzly morning of November 19th I said "good-bye" to Mattie, and her mother and the bay, and started on my six thousand-mile tramp. I had appointments on the road to San Diego, Cal. My objective points en route were Moline, Ill., Hamberg, Ia., Fremont and Madison, Nebraska, Denver, Colorado Springs and Pueblo, Colorado, Ogden, and Salt Lake City, Utah.

At each of the above named places a good interest was awakened, and I left the people eager for more. Spiritualism is like some other things: the more one has of it the more he or she wants. I found at each of the above named places many cold-hearted Spiritualists, who would have preferred not to have been aroused from their slumbers, but who, when once awakened, were anxious for more.

Each of these appointments made after calls, so that I could as well have spent six months as six weeks on my way to San Diego. At all the places where I stopped on my way out there is a great desire for me to stop on my homeward journey, which I am sorry I shall not be able to do.

I crossed the Sierra Nevada mountains, where there were from sixteen to twenty feet of snow on the last day of the old year. At 4 p. m. I was in twenty feet of snow; at 7:30 of the same day I was looking, by the aid of the electric light, on orange trees laden with golden fruit. The transition was so sudden and so great I had to pinch myself to be certain that I had not left the form and gone to the real summerland.

I was three days getting from Sacramento to San Diego. The floods had taken about fifty bridges and washed out more than as many miles of railroad track. Thousands of Chinamen were working day and night rebuilding bridges and relaying tracks. Even the new bridges and new railroad tracks would not stay put. Our train was the only one that went over several of the bridges. One of them left before we got out of sight of it.

I reached San Diego in time to speak the first Sunday in January, as was agreed upon. I was to speak four Sundays, but spoke nine Sundays, and generally two or three times between Sundays, making thirty discourses in all, instead of eight. The interest increased from first to last, as also it did in National City, five miles south of San Diego.

Before going further with this report, let me say a word about these Spanish names. Nearly all the California names are Spanish, and the Spanish, being very religious, though very ignorant and very barbarous people, have made saints of the most of their towns, rivers, mountains and islands. San is simply a masculine saint; Santa is a saint of the female persuasion. Thus Santa always has Rosa, Clara, Barbara, Anna, or some other female attachment; while San has Diego, (the English of which is James), or Jose, (pronounced Hosay,) or Jocquin, (pronounced Waukeen,) or some other masculine terminus.

A stranger is also bothered to pronounce many of the names used here. Qia Juana is pronounced Qee-a-Mauna, and means Aunt Jane. La Jolla is pronounced La Haya; Mojane is pronounced Mo Haune, and so on to the end of the chapter.

San Diego has a good spiritual society presided over by Mr. Bushyhead, who is just the right man in the right place. For years he has held the society together against all odds. There have been many times when the society would have gone to pieces in the storms had not the steady eye and hand of Mr. Bushyhead been in the pilot house.

National City has a smaller society, presided over by Mrs. Mollie Anderson, the widow of the late Jim C. G. Anderson, who was known as one of the brightest editors west of the Mississippi river and a Spiritualist who was never known to put his light under a bushel. He was president of the Mississippi Valley Association of Spiritualists when he passed away.

Mrs. Anderson is not only an efficient officer, but she is a very superior test medium, and will yet be heard from in a larger circle than in the little society where she now conducts the meetings.

Without taking time and space to describe the climate and country in Southern California and Northern Mexico, which is the finest in the world, I will go on with my report.

Under the efficient management of Mary D. Andrews, a veteran in the cause, and an old friend of mine from New Hampshire, I held two meetings in the new village of Merle, thirty-two miles north of San Diego, on the seashore. The interest was so good that they got Mollie Anderson to hold two Sunday meetings there after I left; and I believe they have organized regular Sunday meetings, appropriating such home talent as they can command.

I next went to Los Angeles and spent two weeks there. Los Angeles—the meaning of that word is "Home of the Angels." There are some bad looking angels there. Los Angeles is the home of several good mediums, the most prominent of whom is Mrs. Maude Lord Drake. Mrs. Drake took hold and helped me through my second Sunday's work there, which added very much to the receipts and to the interest in that place.

Things looked very discouraging when I struck Los Angeles. Mrs Lord Drake was sick, and there were only two other Spiritualists in the place who had energy or courage enough to undertake to do anything. Mr. and Mrs. Lucien Glover took hold with a will, and made the meetings a success. Now there is a demand for more work in the home of the angels

I was sorry to leave Los Angeles, the prettiest and largest city in Southern California. The interest had gotten up to fever heat, and I could have stayed much longer with profit to the cause and to myself.

My next objective points were Summerland, sweet Summerland, and Santa Barbara. I need not say Summerland, as a location, soil, climate and scenery, is all that the most facile pens have pictured it to be. It is the place where I would like to live until I get ready to enter that other Summerland, which is supposed to be better.

As I understand, you had a reporter on the ground to report the four day's celebration there, I hardly need tell you much about the place or the people.

Santa Barbara is a grand old historic town. Santa Barbara and Summerland, only five miles distant from each other, are the most beautifully situated towns I have seen in all my travels. I gave nine lectures in Santa Barbara and six in Summerland. I am well pleased with the results.

Brother Colville, who is the most persistent and indefatigable worker in our ranks, is now holding daily meetings at both places.

Here permit me to close this communication. I will write up San Jose and San Francisco in my next. That THE BETTER WAY may live a thousand years, and grow better with each successive number, is my honest and earnest wish.

MOSES HULL.

Written for The Better Way.

SKETCHES OF CINCINNATI MEDIUMS.

BY J. L. O.

No. II.

Walter S Eldridge was born at Colton, St. Lawrence county, New York, December 24 1843 He received only a limited education, but is a graduate of the Eclectic School of Medicine at Rutland, Vermont. At the age of seven years the doctor became aware of the marvelous and strange features of his organism, and very soon after becoming a physician began treating diseases exclusively through his mediumistic power. In the diagnosis and treatment of all manner of ailments he has met with unvarying success. Besides the healing feature of his mediumship, he is a thoroughly developed clairvoyant and his tests on the rostrum in this city have thrilled large audiences with wonder and done much to advance the claims of Modern Spiritualism. One peculiar characteristic of this medium is his ability to foretell and describe minutely any conflagration a month or three months ahead of its arrival. This, he informs us, he has done repeatedly.

Dr. Eldridge, like most all mediums, has had his share of obloquy and adversity to shoulder. He informed the writer that at one time, while living in Maine engaged in his practice, he was so hooted and insulted that he often wished with all candor that he was in hell. Although the disgrace and humiliation was so great, still it was impossible for him to desist from his labors, as there was a subtle, irresistible power within that forced him into the field and kept him there. He was expelled from the Congregational church on account of his faith in Spiritualism, the members charging that he was in league with the devil. He states that his mesmeric power was so great at one time that he was compelled to cease indulging it in order to control it at all.

Dr. Eldridge is a fine looking gentleman of the regular Eastern type. He is 46 years of age, weighs 175lbs, and is 5 feet 5½ inches in height. He is affable and pleasant, and is blessed with a devoted wife and fine baby. He is enjoying a fair degree of prosperity with prospects bright, and will make Cincinnati his home. He has only been here a short time, having come from Boston to this city last December. Dr. Eldridge resides at the northwest corner of Sixth and Elm streets, where he can be consulted any day from 9 a. m. to 5 p. m. In concluding this sketch, I would say that he is highly esteemed by all who know him, and that he deserves encouragement and is well qualified to give complete satisfaction to all who may desire treatment at his hands

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Jones.—How is it, Brown, that you always manage to keep such good looking servant girls in your house. My wife selects the homeliest ones she can find, because I happen to have a fancy for fine looking females.

Brown.—Ah, Jones, that is where I am ahead of you. I, too, have a love for beauty. But whenever my wife gets an ugly girl in the house, I make believe I'm in love with her, and at the end of the month she's gone. When she has a handsome one I show a pretended aversion for her, and so she stays.

Written for The Better Way.

SPIRITUAL PHENOMENA.

BY JOHN WETHERBEE.

I am always attracted to the phenomenal part of Modern Spiritualism. I am aware of the importance of what the phenomena teach, and I intend the inferences and the teachings shall influence my life, and I think they do. I am not unmindful of the fact, however, that the phenomena known as "spiritual manifestations" are its only distinguishing feature, and give the subject its *raison d'etre:* all its teachings, its future life, the immortality of the soul, the inculcation of right living, are all common property with other isms or religious beliefs. Modern Spiritualism, however, is the great factor in the world's progress to-day, and is the great illuminator of modern thought. But Modern Spiritualism reduced to its lowest terms means phenomena, they being, as I said, its sole distinguishing feature. That is the reason why I am attracted to the manifestations.

And they are what have attracted scholarly minds to the subject, like Wallace, Crooks, Sargent, and hosts of others; it is not the preaching, or the arguments, or the teachings that have attracted such, it is the phenomena every time, the intelligence back of the manifestations, which claims to be from "departed spirits." They have attracted some eminent ministers, who feel as if something more definite was needed about the fact of a future life than the bible gives or human instincts suggest. They have made such eminent ministers respectful to it and hospitable to its stupendous claims.

The Rev. R. Heber Newton, one of the ablest and most popular ministers in the city of New York, writes of it thus: "Approaching this subject in this calm, cold manner, weighing the evidence carefully, I have satisfied myself that if there be any validity in human testimony, the phenomena grouped under the title of Spiritualism, after all the frauds and illusions are discounted, hold secrets which it behooves man to solve if possible. These secrets seem to more than hint of the existence in man of powers and potences such as make it entirely credible from a scientific point of view, the old belief in a life to come." As we know Mr. Newton believes in the validity of human testimony, we know where to place him in this matter.

The Rev. M. J. Savage, the ablest minister in Boston, has used equally as strong and hospitable words to the claims of Modern Spiritualism. And these are conclusions that sensible, unprejudiced people must come to on a fair investigation on this subject.

Nicodemus, it will be remembered, was respectful to his master's teachings, but he came by night, to save his reputation, but the impression on him was durable, for it is written that he showed himself still interested after the crucifixion. I have no doubt these two ministers of whom I have spoken believe more than they admit, and perhaps wisely semi silent under all the circumstances.

The latter, however, when relating some experiences in a newspaper, that have, in my opinion, no other solution but what Modern Spiritualism offers, does not say what his opinion is, but says, "perhaps I shall find it no easy matter to keep it from peeping out somewhere between the lines." I can only say for myself that I have had similar experiences to those he relates, possibly more extensively, and I am as sure of the next world as I am of this, "that the spirit world lies all about us," as the poet says, and the only sensuous proof of that fact is in the phenomena that have attracted so many master minds to this subject, and I am as sure as I can be of anything that the intelligence back of the phenomena, or some of it, is from what we call "departed spirits."

Take this, for instance, what can it be but a voice from the spirit side of life? There were some raps on an old table in my own house. I am sure no mortal being made them. Translating the message by the alphabet, it read: "I am your sister Adeline, who you thought was dead, but I am alive as ever I was." Some other things were referred to, they need not be repeated, but it could not have been anybody else but my sister who died in 1854, and whose name was Adeline. Having a sitting some time afterward with a public medium (she will be remembered as Mary Hardy) Adeline came again and made a clear connection with the instance referred to in my own house, the medium being a member of my family. Adeline identified herself completely at the Hardy sitting, and connecting it with the other, made it doubly sure. The first one was by raps, the other the medium was in a trance. I am therefore not only sure it was a departed spirit; but I am sure it was my sister Adeline. So, having had many of such experiences, can any one wonder I am attracted by such phenomena?

I am aware that Spiritualism is more a matter of experience than of argument, and when experiences are related they are only testimony. Well, testimony is the next best thing, and my friend G. B. C—— has just written me an account of one that has interested me very much. Let me say in the first place that Mr. C—— is a very reliable, cool headed and successful man, and very carefully in what he states, and one reading what I am going to say can depend upon it as being solid fact and not imagination, and is worth being recorded and read carefully.

The facts are these: Mr. C——'s grandson, a promising young man, was suffocated by choke damp. One of the hands, endeavoring to rescue him, whose name was Martin, lost his also in the same way. This was only a few months ago, and his loss was a great grief to the old gentleman, as he was a most excellent and useful young man.

About a month after this melancholy occurrence, Mr. C——'s daughter, Mrs. McP——, the mother of the young man, had a sitting with Mrs J. J. Whitney, the well known medium, whom she had never before seen, and of course was wholly unknown to her; she gave no name, spoken or written, and no possible clew to identity or locality. Before leaving her home for this sitting, feeling the loss of her son deeply, she said audibly: "My son Willie I am going to Mrs. Whitney's, can you meet me there?" When she got there she found the medium alone, perhaps spiritually expecting such a visit, for she said: "Yes, I have been waiting for you an hour, and immediately became entranced and said: "My dear mother; I am so glad that you have come; that was a terrible affair; the first thing that I remember after I fell was, I was standing by your side on the porch at home; you didn't seem to see me and would not answer me when I spoke to you. Then came my brother George, who had been dead four years, and grandma also, and while I was wondering what all this meant, grandpa McP—— came; still wondering and amazed, they told me I was dead. Then, Oh Lord! how I felt, to leave all so soon, so unexpectedly." The spirit then said: "why here comes Martin." The latter controling, said: "Mrs. McP——, it was on your account I risked my life to save Billy and lost it; you have been so kind to me; I have tried hard to make you see me, and one night I thought you did see me." Mary, that is, Mrs. McP——, said she thought she saw Martin's ghost one night. Evidently, Mr C——'s daughter is mediumistic, which may account for the definiteness of the test; but that is no argument against its positive character as a spirit fact.

Some other things were said at this sitting, some temporal matters adjusted; also an Indian, one of Mrs. Whitney's controls; spoke of something Mr. C—— had done, which his daughter did not know, and it seems the Indian did know and know correctly; so that takes this whole affair out of mind reading and puts it unmistakably into what it claims to be, a message from a departed son and other "departed spirits."

There was another spirit manifested, a face of the long ago that Mrs. P—— knew, but had lost the run of her for years, and did not know whether she was living or dead Inquiries afterwards, the lady living in a distant place, proved that she had passed to a higher life some few months before. I could go more into the details than I have, but I have said enough to convey the main facts, and to me, from my own personal experiences in such things, I think it proof palpable that man's conscious existence continues when this life's fitful fever has ended, which is the claim of Modern Spiritualism.

Having in this article referred to the Rev. M. J. Savage, perhaps a few words from an Easter sermon of his may be a good ending to what I have already said, and which is also worth a setting in a spiritual paper:

"The first belief of Modern Spiritualism is that death is not the end, but is merely an experience in the onward progress of individual life. It claims to have demonstrated this, for it teaches that inside this material body is an eternal body, which is disengaged at death; that in that other life we shall meet not ghostly, unreal beings, but our fathers, mothers, sisters, neighbors, friends, and those we have known here It teaches that under conditions there are manifestations of that life to this, showing that those we thought as lost are living. Now, these are facts to which Spiritualism points, and I am not speaking as a Spiritualist, but only as one who desires to be fair. It is immensely to the credit of Spiritualism that it asks investigation, and claims belief only on the ground of positive facts. I am so anxious to find truth that I cannot afford to make up my mind too readily I must not only know such things are probable, but I must know them as true."

I will add that I am glad Mr. S. has gone as far as he has, and also that further than probable. I know certainly that some of the phenomena are true, and they are at least sometimes the intelligent voice of the departed.

Heed the Warnings.

Monarchy is sometimes hinted at as a possible refuge for the powers of the people. I would be scarcely justified were I to omit a mention of this great danger. It is the effort to place capital above labor in the structure of the government. I bid the laboring people beware of surrendering a power which they now possess, for when surrendered their liberty will be lost.—Abraham Lincoln.

Reform never comes from our leaders It comes from the people. Give the people justice, and you will not see the people looking around for work to do; neither will you hear the voice of discontent any more, which now reaches from ocean to ocean. But on the other hand you will see prosperity in this fair land of ours.—Ex.

Let the Farmers' Alliance, in conjunction with Nationalism, settle this matter by putting up an independent ticket at the next presidential election, and bring a new order of things in our government.

"Are you writing much funny matter now, Mr. Laffer?"

"Not a great deal. I sprained my humor wrist."—Yenowine's News.

FROM THE AUTHOR OF "EONA'S LEGACY."

To the Editor of The Better Way.

In April 5th of your spicy paper is an article from F. M. C. Mosely, which has, in every word, the ring of the true metal. The article is not remarkable for length, but honest Christian thought. I said, as I read it, that is just what I have been waiting for in all this tornado against progressive steps. We must all see truth by the light that shines through the windows of our own souls, and not by light borrowed from other people's experiences, or we lose our individuality, and I do think if there is a pitiable object in society, it is an echo, to be which is fully equal to being an astral, against which many wage fierce war. There has ever been a class that seem to be inspired by the ghosts of their ancestors to fight and fume against all save what is truth to them. Of course, because equal rights is the only principle of justice that makes an even basis; they have a right to do this, and perhaps every one should, while they can have their own way, show remarkable patience therefor, because it may be after all they are but "picking the shell," and will, in fullness of time, come forth well feathered. It is by many supposed to be a terrible thing for one to believe in many embodiments, or incarnations, as it is termed, yet I confess I can see no other way home to the Father's house.

Of course I know by this little statement I place myself in a position for many missles to be aimed at me, but I shall dodge them all through the might of truth I feel welling up in my own soul. It seems to me for people to be on the right ground, they should be able to clasp hands over a broad thought chasm, and wishing each other "God speed," go on their own way in peace. Surely this I can do, and so can all if they get near enough to the Divine Selfhood, for then they will know for a surety that truth, white robed and luminous, will wave its banners on the mountain peaks. I think I brought with me to this existence a consciousness of other material volumes, for many times when but a child, pictures of what had been, were in my soul till I could almost sense the spicy breath of other groves. All truth is sacred to the soul that enshrines it, and this, to me, is a dove of peace that broods in quietness in my heart of hearts. I know many argue that incarnations break family ties and destroy identity. I see it not so. Identity, or individuality, which is a better word, is not recorded in, or by, a physical structure, but in the soul.

It makes no difference how many different houses people live in: they are always known by the same name. So with the soul; it matters not how many material houses in the shape of forms it may own, its selfhood is never lost, because the waters of time never wash out soul records, having power only over material landmarks. No; the soul is ever the same, unchanging except to grow in stature and radiance. True family ties, I believe, are never severed, but I am of the opinion that the question of family ties, as it relates to eternity, is a difficult one to settle. I will draw a pen picture in which I will have for the center figure a father and mother. As the years fly past little ones come with the warmth of trusting love that enriches existence; other years pass, and the parents go home, carrying with them the expectation of having their family with them an unbroken circle in the land of souls. Time, in its speedings, finds the children all centers of homes, around which other little ones gather with love as warm and tender as theirs had been.

Now the question arises, how are the father and mother first spoken of, to hold their family an unbroken circle, when each member left in the valley has become a part of another center? One with half a glance can readily see the weakness in this one point, over which so many have raised the voice of woe. It is my opinion we are in poor shape here, to know for a truth who our own are. Yet we will find all that belongs to us in the Father's own good time. We bear heavy burthens that others may incarnate, and through our love ministrations, help other souls to higher conditions, and so the wheel goes on turning, bearing us all nearer the morning of our full redemption.

I have a child for whom I could give up life here if need be, yet I do not claim that child as mine for eternity. He has his own path to hew through the rocks of circumstance, and my love shall light him. In the years to come other lives and loves will be interwoven with his existence, and he will drift away from my proprietorship; not that he will love me less in the best sense, or I him, because when two souls have thus come under the arch of love, they must ever hold for each other, tenderest memory that strengthens all the higher attributes of the soul. My child, if he tarries in the earth land, will undoubtedly become one of another family circle, and that his own, in the language of the world; and if I should in my self love claim him at his home going, would I not rob his family of one of its prime factors? If my circle would be complete, his would be broken.

Light and air are beneficial elements so let us open the windows of our souls to the light of superior love and wisdom, and the pure breath of heaven, in which there is no taint of selfishness that too often bears the name of love. Re-embodiment to me has long been a grand truth, though I grew to comprehend its symmetrical proportions more fully while engaged in writing "Eona's Legacy to the Wide, Wide World," every word of which was whispered to me by the radiant Eona in the quietness of my own room. Each morning she came to me, and I learned to look with wonder in my heart for her appearance, because of the thought-power she held, born of her ability to recall from the many fields wherein she had gleaned. Many times I found myself saying, What more can she tell? but never was there lack. My experience with her was truly an oasis on life's desert. Perhaps my article is gaining more in length than it is in force. Fearing this, I will wipe my pen, and, with love and kindly thoughts for all, regardless of special beliefs, will fold my manuscript and bid it in peace seek, as we all should, THE BETTER WAY.

MRS. G. B. CLARK.

Written for The Better Way.

MATERIALIZATION.

BY PROF. G. G. W. VAN HORN.

A most remarkable materialization seance was held under the strictest test conditions by Mrs. C. M. Sawyer, medium, at her residence, 30 Ogden ave., at 3 p. m. Saturday, 5th inst.

Some 18 or 20 people of both sexes, well known and highly respected citizens, had assembled on special invitation. They were Mrs. E P. Packard, C. H. Horine and wife, S. M. Seely and wife, of Sterling, Ill., Mrs. C. M Porter, Judge Holbrook, Mrs. Jennie Warland, Mr. Smith, Mr. Charles Fisher and wife, Mrs. E. T. S Jenifer and many others with the writer.

Several beautiful bouquets were presented for this occasion, and the aroma of flowers was delightful. After the doors and windows had been fastened to prevent any one entering the room back of cabinet, the seance commenced. Maudie, the medium's child control reminded the manager that a piece of court plaster should be placed over the mouth of the medium. This was done in the light in plain sight of the circle by Judge Holbrook. Instantly after the medium was seated in the cabinet, the spirit voices of Maudie and Ella Downer spoke loudly to persons in the circle.

The court plaster was ordered to be removed from the medium's mouth at the expiration of five minutes, in the light, and it was done with difficulty, proving that the voices of the two spirits were not produced by the medium. Spirit Downer then requested one or more persons to tie a silk muffler around the medium's neck, then slip the ends of the same through two holes in the wood cabinet and tie the two ends on the outside. This test condition was complied with. The medium was unable to move from her chair. Maudie, a child spirit, then said: "I want Mrs. Packard to sit in the willow chair by the cabinet." Mrs. P. responded to this invitation.

The lady occupied this chair during the seance. Some 20 fully materialized forms appeared. Mrs. P. recognized a relative. Mr. and Mrs. Seely their daughter, also a spirit named Mrs. A. J. Matson, killed at Boulder, Col., and a former resident of Prophetstown, Ill. A female spirit, dressed in a peculiar costume of fur trimmings and cotton then walked out between Mrs. P. and the circle manager. Mrs. E M. Fed a medium who held materializing seances some 17 years ago in this city, and who had passed away at Council Bluff, Ia., Dec. 25th, 1873, came to me and said: "I was killed by persecution." I recognized her as I had been her manager in 1873. Mrs. E Benwell, of Paterson, N. J., another spirit, came forth. Holding my hands in her own she blew on them, and commenced to weave in mid air a beautiful white lace garment, some three or four yards in length. I drew one end of it out some 10 feet from cabinet, as the spirit stood in the door. She instantly drew the garment back as a lady held on to it, and at once dematerialized outside. Nearly all of the forms spoke to their friends, giving their names, etc.

On several occasions two full forms appeared together. Many other members of circle recognized their relatives. At the close of seance Mrs. Sawyer was found to be secured as before the seance.

Hypnotism in Court.

In one of the law courts of Helsingborg, Sweden, a queer case of hypnotism has puzzled the judges. A young medical student brought suit against a practicing physician in the town for having hypnotized him several times against his will, with the result that his nervous system was injured and his mind somewhat enfeebled. Several witnesses appeared for the plaintiff, and, to the astonishment of the court, they all appeared to be crazy, and gave the most contradictory and astounding testimony. Hereupon, a medical gentleman came upon the stand and still further astonished the court with the announcement that his confrere, the defendant, had hypnotized the witnesses and made them say just what he liked. Finally the court adjourned the case, and appointed a commission to see if the entire crowd were not crazy.—Two Worlds.

What They all Get.

This is how some one figures it out: From a bushel of corn a distiller gets four gallons of whisky, which retails at $16. The government gets $3.60, the farmer who raised the corn gets [illegible] cents, the railroad gets $1, the manufacturer gets $5, the retailer gets $7, and the consumer gets drunk. No wonder so many Kansas farmers are using corn as fuel.—Nebraska Journal.

THE PSYCHIC SENSES.

M. J. KELLER.

"The outward doth from the inward roll,
And the inward dwells in the inmost soul."

The physical senses are not the limit of the universe around us, but they are the limit of our animal life.

We live strongly possessed by the illusion that our visible world and bodies are the great essentials; the most important matter in the universe of life. Through the grosser, visible elements of our organisms we are brought into conscious relation with the grosser elements and power of the world about us. But what of the unseen elements and forces? Science already assures us that we even now possess an embodiment of ethereal, unseen matter; that by far the greater part of our bodily organism is constituted of this invisible matter. Thus we are growing and developing organs and senses within and around those grosser ones that we know and consciously use. This invisible part or body of our organism is related to our glosser seen body and life, much as the insect form within the chrysalis is related to the old, dying pupa case. Remember, then, that while we consciously live in and through the visible forms we wear, we are unconsciously growing and developing organs and senses in a more ethereal form that rest upon the folds about our visible one, even here building up a more perfect organism for higher existence. Every human soul has possibilities within it for unfolding, and we are to measure every man and woman by what they are capable of doing. We are living in two spheres here and now, in the midst of trial and discipline. There is a material, and there is a spiritual, magnetic or nerve projected body which occupies the material body during life, and gives it all the sensation and life which it has. The dissolution of these two bodies we call death.

The fundamental laws of the two worlds, spiritual and material, are united in man; and can only be studied in him and by him; since he alone possesses the properties of both. Recognizing the fact that we live now in the internal, and also in the external, as the starting point of physical and psychic philosophy, and you are in the focal point of light. A number of facts in the history of mankind demonstrate the existence of powers in the human mind, which transcend the ordinary processes of sensation, perception and reasoning. There are psychic senses that are reached partially through the physical senses. These senses include intuition, clairvoyance, clairaudience, prevoyance, and the psychometric faculty, which are latent in every soul, and become manifest in proportion to the spiritual development. The existence of such powers has been demonstrated more clearly and made more familiar by the experiments of magnetizers, which have proved the existence of clairvoyance, clairaudience, prevoyance and mental or magnetic sympathy, as powers common to the human race in the somnambulic state. All mental action comes through nervous action, and all mental operations are physically conditioned. Lucidity is no gift, but a universal possibility of the race. It is latent, or still mind power. Clairvoyance is an art like any other, its elements exist, but to be useful must be systemized. Clairvoyance is a term employed to express various degrees and modes of perception by which we know facts, things, etc., without the use of the ordinary avenues of sense. Psychometry is nervous sensitiveness, whereby the subject comes in magnetic contact with the peculiar material, emanations or sphere, given off from every person or object in existence. Intuition is the effortless, instantaneous perception of facts and results; the difference between these faculties is that the first sees, the second feels, and the third knows instantly.

We have no consciousness of how we think in relation to the brain, or of the circulation of the blood, or of digestion, or any other mechanical action of any physical function. We are still in [illegible] life in regard to how we do these things; it is simply instinct. Life is the mechanical action of the soul on matter. The brain is the center of man, both psychical and physiological. The soul acts through the brain, giving mind or intellect, and through that on the body. The brain is the instrument of the mind, through which it acts on other minds, and reveals their presence to our senses and reason. The body is the soul's instrument of action on external nature.

The soul is an entity, which possesses an infinite capacity to receive. Its attributes are perception, sensation and passion, and it exists not without them. The soul is a relativity of the attributes of consciousness. Magnetism is also one of the unseen forces of nature. All being is the basis of phenomena, and its qualities and attributes are infinite. Unfoldment is the power expressed by the action in differentiation of motion in the molecules of the brain, ever changing, ever progressing. The mysterious, which is continually taking place around us, is but the exercise of those faculties which belong to the soul, and are not dependent on the body for their exercise. Development of the soul, or psychic senses, stimulates the mind to the largest investigation and freest thought on all subjects, and gives spiritual sight and knowledge, independently of the material avenues of sense. Great discoveries in any branch of science are the result of inspiration, an influx of ideas from the higher realm of life and intelligence, light from above.

Thought is an internal sight or vision. To know and to see spiritually are identical. The efficacy of thought forces on the outward plane will be in proportion to the soul power of him who generates these elements. The invention must become a living image in the mind of the projector before it can be created in such form as to be visible to other minds.

These wonderful powers of humanity lie at the junction of the spiritual and material. There physiology blends with psychology, there man is connected with God, the limited and gross with the limitless and immaterial. Mind does not connect with the whole body in mass directly, but communicates with it through the brain. It connects not with the whole mass of brain directly, but with a particular central portion, from which it irradiates the whole; as the brain is to the body so is this region to the whole brain, the source of mental life; the sun which illuminates the whole. The center of intellectual consciousness is the interior center of memory. The region of intuition is located on the median line of the forehead, extending from the root of the nose to the lower edge of comparison, at the interior edges of the front lobes of the brain. The lowest portion is the region of physical clairvoyance, the middle of mental clairvoyance; the highest is the region of prevoyance or prescience. The central portion gives the power of recognizing mental conditions, or mental action, the power of thought-reading. When these powers are exercised in the somnambulic condition the lower part capacitates for the description of places or persons, the middle for the perception of character, design or emotion, the upper for prediction.—Phrenological Journal.

PREHISTORIC MAN IN AMERICA.

Maj. Powell, director of the United States' Geological Survey, contributes a paper to the January Forum magazine on "Prehistoric Man in America," in which he expresses the opinion that the red Indian was the highest type of man that had been produced in what is now the United States, up to the discovery of the Western hemisphere by Columbus. "Man has dwelt in the United States," Maj Powell says, "so far as we yet know, only during the latter half of the Pleistocene time. There are no traces of people occupying the country anterior to the Indian tribes. Pre-Columbian culture was indigenous; it began at the west stage of savagery and developed to the highest, and was in many places passing into barbarism when the good queen sold her jewels." If this theory be accepted the civilization of the mound-builders is a myth, and the cliff-dwellers, who of late have been invested with such air of romanticism, are resolved into ordinary savages, such as can be found on any reservation to-day. It cannot be denied that Major Powell is competent to treat this subject. His character as a scientist has met with conspicuous recognition. Twenty-years ago he explored the canyon of the Colorado with such striking results that congress established the Topogrophical and Geological Survey and placed him at its head. He sustains his contention that the prehistoric American was only a savage with strong argument and logical deduction. The presence of man in the United States, he affirms, can be traced back nearly to the middle of the Glacial epoch. From the earliest time there has been a gradual development of the arts. "Nowhere is any great break found, nowhere is a higher culture interpolated, and nowhere do we find evidence of peoples other than the North American Indians and their ancestors."

The mound builders' arts and the Indians' arts are found to be identical, and Maj. Powell claims that relics which have been secured which seemed to reveal a higher civilization than the North American Indians possessed, were the products of white men—for his general proposition is that some of the mounds have been constructed in historical times—since 1492—while earlier explorers and settlers found many actually used by tribes of North American Indians. To cultivate their business and make greater profits, white men trading with Aborigines ingeniously manufactured with civilized appliances those things held in most value by Indians. "They offered stone pipes more beautifully carved than the art of the Indian could compass, and stone tomahawks, stone knives and shell beads; and these were traded to the Indians for the peltries they brought from the forest and prairie." These implements have been scattered in mounds constructed in historical times, so it chances that unskilled archaeologists are collecting many beautiful things in copper, stone and shell, which were made by white men and traded to the Indians. As ruthlessly as he demolishes the theory of the civilization of the mound-builders, does Maj. Powell address himself to the task of proving that the cliff-dwellers were kindred in culture and no better advanced in the arts and sciences than were the Indian tribes discovered by white men near the coast. In fact, the more ancient of the cliff dwellers' ruins are so rude when compared with others, that it is evident the culture of the race reached its highest development about the time of the discovery of America.

The sum and substance of Maj Powell's paper is that the highest type of life on the Western hemisphere of which history furnishes record, was furnished by the tribes found by the Spaniards. But is it to be believed that through the countless years man has lived on this side of the Atlantic he advanced to no higher estate than that of the savage who welcomed Columbus? Is it conceiveable that a country so bounteously endowed with everything to sustain life and elevate man has from the beginning been merely the hunt of the naked savage? The history of man is not written in printed books, nor do the leaves of the book of rocks tell the story of his rise and fall; of the development of great civilizations, and their plunges into black savagery from which the old process of building up began. Geology teaches us that continents have sunk into the sea, then again have emerged to sustain life. Man must have gone through similar processes. Here he existed through unnumbered ages, and it cannot be believed the tribes discovered by the whites represented all that the ages had done for man in this land, which had been so favored by nature. —From the Albany Press.

QUESTIONS ANSWERED.

To the Editor of The Better Way.

Glad to see a reply to my question relating to phenomena of apparent water dripping on a hot stove. It has occured repeatedly since. Once it seemed to be poured on in quantity; but no steam arose. You speak as though you consider it real water. I do not any more than many other sounds produced spiritually to represent certain things, such as the howl of a dog; report of a gun; sound of hammer and plane to represent a carpenter, etc.

What is clairsentient?

I should like to see a list of the different phases of mediumship with definitions. Also a list of eminent men and women that are or were Spiritualists, with a brief statement of their station in life. I want these to paste in my spiritualistic scrap book in my free library of liberal and spiritualistic literature, for it is so often said by scoffers that people of respectability never have anything to do with Spiritualism. R. M. STANTON.

[Glad you have formed your own conclusion as to the phenomena. Hope you will soon be able to make practical use of it in converting skeptics to a belief in immortality.

Clairsentience is to the sense of feeling what clairvoyance is to the sense of sight. Through it some mediums can diagnose diseases as accurately as those calling themselves psychometrists. In fact it is one limb of psychometry. By a little sympathy in connection with it, one can accurately feel or sense the wants of another, especially of children or infants unable to designate their needs of the moment. But it also invites suffering to the one so gifted if he or she does not lead a pure life, a clairsentient medium feeling the pain as well as the antithesis, the pleasures of those he comes en rapport with.

A list of the different phases of mediumship with definitions would require a book of several hundred pages to enumerate.—ED]

The following is a list of some eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic:

Science—The Earl of Crawford, President R. A. S; W. Crookes, Gold Medalist of the Royal Society; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Dr. J. Elliotson, President of the Royal Medical Society of London; Professor de Morgan, President of the Mathematical Society of London; Dr. Wm. Gregory, Professor of Chemistry in the University of Edinburgh; Professors E. Zollner, G. T. Fechner, Scheibner, Fichte, of Leipzig; Professor W. E. Weber, of Gottingen; Professor Hoffman, of Wurzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professor Hare and Mapes, of U. S. A; Dr Robert Friese, of Breslau; M. Camille Flammarion, Astronomer of Paris.

Literature—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; Lord Brougham; Lord Lyton; Lord Lyndhurst; Archbishop Whately; W. M. Thackeray; W. Howitt; Serjeant Cox; Hon Roden Noel, etc.

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Written for The Better Way.

Pre Existence—Eternal Existence.

BY J. F. ROTH.

Souls, like mathematics have their axioms; circles only are endless. Geometry is of universal application. Every particle of substance follows the line of its strongest attraction. All subjects, modes of motion, proceed in straight lines unless controlled by intervening forces. That cannot be spiritually or philosophically false which is mathematically true. Parallel lines can never meet.

Beginnings imply endings. Conditions that form may by the introduction of foreign conditions depolarize. Could circumstances constitute or create living conscious entities; other and mightier circumstances might uncreate. An eternal past existence, then, is the only basic foundation upon which to place the fulcrum to demonstrate a future endless existence.

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CINCINNATI - - - - APRIL 26, 1890

A. F. MELCHERS - - - - - EDITOR

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Generosity is extended to us as we are generous ourselves—like attracting like.

Christianity is religious, Materialism scientific and Spiritualism is the equilibrium between both—thus a religious science or a scientific religion.

Christianity should not regard Spiritualism as an enemy, but as a friend who is gathering proofs to make her claims to immortality valid. Without them Christianity must finally disintegrate.

Instead of making a law that forces people to rest on Sunday, Congress should make a law that forces idlers to work during the week days. It might prove more profitable to the country generally.

Responsibilities keep the soul active. Without them many would lead just such a life as they do in their dreams—aimless and consequently without unfolding the inner or spiritual qualifications needed to make them fit for a higher life.

When we start out to reform or purify others, whether they be mediums or simply co-workers in the cause, we should not forget to include self in this work of reformation, and be sure that we don't need the most purification of the two.

Trying to obtain spiritual manifestations through a medium by cutting off the magnetic relations between the spirit and the medium through a mentally positive bearing or self-imposed, and we may say, arrogant conditions, is like trying to obtain light from a candle by placing it under a cover or putting it out entirely.

Folly indulges in evil consciously and knowingly, with deliberation and intent, though having the will to resist. Weakness indulges because it cannot resist the temptation; lacking the will to overcome. Which needs forgiveness or charity the most? Judges in human affairs should give the above due consideration before delivering a verdict of guilt.

Loss of appetite, which accompanies many physical ailments, is in part the curative for the disease it accompanies. But people regard the loss of appetite as a calamity, and drug themselves to regain this. The sooner this is restored by artificial means, the sooner other ailments will manifest themselves instead. Loss of appetite is nature's assistant and holds the organs at rest, while nature drives out the evil. But nature cannot operate while the digestive organs are kept busy. Thus we need a "regular" as a substitute for mother nature, and have bills to pay accordingly. Be true to nature and all diseases will cure themselves as it is the case in the animal kingdom.

A medium who is pure in character will not be other than pure in his or her public work. An honest man or woman is honest all the way through. Be assured of a medium's character first, then you need not doubt the manifestations, however suspicious they may appear on the face. Trust to the spirits or the conditions for the rest. And if you don't think a medium honest, keep away. If all do that, the business will cease for want of patronage. But for your own reputation's sake, do not go simply to find fraud. You will not only find it by attracting fraudulent spirits and thus prove your character by the spiritual company you keep, but ruin a medium whose soul intention is to be true or honest.

Freethinkers and Christians who claim that it is unreasonable to believe Spiritualism true without material or tangible proofs should be consistent in this philosophy and not believe the unspiritual accusations made against it without similar proofs. When frauds are committed in the name of Spiritualism be sure that such persons are recognized by Spiritualists as one of their number. People professing to be Christians commit crime daily, but does the church recognize them as good or true Christians, or is Christianity responsible for their acts? Why not append the word "Christian" after the name of every criminal who professes Christianity, as it is done when a man happens to call himself a Spiritualist?

People who positively assert that there is no science in mediumship or no conditions needed to obtain spiritual manifestations or tests so-called, will never obtain anything satisfactory at a seance, and only prevent others from obtaining anything when present. They should keep away for the benefit of those who are desirous of hearing from their spirit friends. Besides that, spirits do not seem disposed to waste time on those who know it all. The less we profess to know in spiritual matters the more light we obtain eventually. And it is reasonable; for how can we learn more when we know everything there is to be known? Let such retire on their laurels and await Gabriel's solo on the cornet-a piston. Only this will awaken them to their error.

Our heart's desires—our innermost longings are generally more or less an effect of the cause that is upon us. Sometimes this appears in the form of an unaccountable fear and dread. It is simply a disagreeable effect of a disagreeable cause that is manifesting itself or in the process of unfoldment. We may have the cause for a trial or a humiliation as well as the cause for a happy event or a fortune upon us, and often both together. But whatever the cause we cannot escape the effect. Such is fate. Whether put there by another power, or whether it is an outgrowth of individual nature must be decided according to taste. Some rather shoulder their sins on another power than acknowledge that they are due to themselves. So it is best to leave people to believe as they feel inclined in such matters.

THE BLIND TORTOISE IN A WELL.

"It is pleaded by some good people" says R. E. Thompson in *The Chautauquan* "that the phenomena of Spiritualism are well-timed as a corrective of the skepticism which calls in question the existence of a life after death. For us our Lord's saying is final on that point: 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'"

Indeed! And this in the face of thousands who were convinced through the phenomena of Spiritualism whom Moses and the prophets, in conjunction with preachers, revivals and church ceremony failed to convince. Mr. T. has either been asleep or wilfully blind to existing facts.

NEW THOUGHT HAS FOUND THE BETTER WAY.

New Thought has merged into THE BETTER WAY, and while we will supply subscribers of the first named paper with THE BETTER WAY, Mr. Moses Hull, former editor of *New Thought*, will supply both with his thoughts in the form of correspondence and contributions on spiritualistic subjects.

We hope the readers of *New Thought* will be satisfied with this arrangement. Nor shall we lack in our endeavors to please them; for THE BETTER WAY is a mirror of all spiritual thought and that which is good for humanity to read. Controversy finds no room in it, for we always have an abundant supply of other matter on hand to lay before our readers, and thus are enabled to interest and instruct without quarrelling. We hope our new readers will sustain us in this, and when writing for us to keep this in mind. Truth, plainly stated, never tires nor excites to controversy. Personalities do; and by simply avoiding the latter, we are the gainers in the end. Writing only when we have something to say, always makes a readable article. And writing only when in a happy mood makes the reader happy. Captiousness infuses the writings with a like spirit and aggravates. With this feeling and desire we bow to our new friends and hope they will soon learn to appreciate our efforts. Our principle is charity for all, ill feeling towards none; for like our readers, we too are seeking a better way.

WHAT SENSITIVES SUFFER.

A sensitive, writing to Mr. Burns of the London *Medium and Daybreak*, complained of being greatly demagnetized by coming in sympathy with a public political speaker.

He also says: "Of course, all meetings are not equally sensitive in these matters, but it has been my observation that, in an ordinary gathering there is a circulation of magnetism, just as there is a circulation of blood in the body. The speaker if he be of the right temperament, becomes the heart, pumping magnetism *into* most of the audience, and consequently drawing from those with whom he is most sympathetically connected."

To this Mr. Burns answers: "Sensitives should not enter into politics, but rather take the philanthropic side of the question, and try to remedy the evils of society by individual and practical efforts. It is in sympathy with his inner plane that the sensitive gains power, and controls external conditions."

"In another article referring to this topic, Mr. Burns says:

"One is irresistably forced to the conclusion that if the sun does not give light, neither does a public speaker give thought. The sun focalizes that which becomes "light" when sent back to the earth again; in other words the earth gives out that which in return becomes the means of its own illumination. And so the speaker derives from the minds in an audience many currents which he returns to them in a utilizable form, which possibly they could not attain to, without the aid of the focal mind of the speaker. Is it true?"

WHAT IS SPIRITUALISM?

Some say it is a universal religion; others say that it is a universal philosophy; then again we hear of it as a science, while many declare that it is a religion, a philosophy and a science.

Well, supposing it was simply a religion, what should it teach, or what should we give our readers? Nothing but morality; moral teachings; how to become good; and request them to drop the phenomena as soon as convinced, or tell new investigators they need not look into it; it is all right; simply take our word for it and have faith; we will show you the way to heaven as the priests do or as the church does. That is religion.

As a philosophy simply, it would be but a little better—only that it would go a little deeper into the ethics of life and bring forth our Grecian philosophers as aids to our philosophy, or as examples to quote from, etc.

As a science simply, it would teach nothing, except what the individual could make out of it—and many would make nothing out of it, except to become morbid on attending seances or circles, and mediums would be sapped to disease, death or degredation. As a science without a moral behind it, it would become a calamity to the world, and lead to a second advent of witchcraft persecutions The religious aspect of Spiritualism is necessary to prevent its fall and to keep it respectable. The philosophical is needed to give the thinker food and to keep him in our ranks, otherwise he will form other isms and name them Theosophy, Christian science, etc.

Thus we must retain the whole or become a very small affair indeed, and which will lead to disintergration as a body. With only the phenomena to write about or talk about, we can neither hold a society together or publish a paper. A mere phenomenalist is not a Spiritualist in the modern sense. The true Spiritualist is a progressive being. He wants light—soul food as well as that which appeals to the physical senses only. This the philosophy gives; and the religious feature leads him on to higher desires and to soul culture; to self-study and the desire to become happy by spiritual and not material means. It leads to goodness or purity, the power which rules.

Thus Spiritualism is a philosophy, a religion and a science, and with either one of these branches missing it becomes defective. To become a power it must remain whole, and to remain whole it must teach everything. Science, philosophy and religion embrace everything in nature. Those who try to run Spiritualism exclusively on one of these branches are not true Spiritualists, but a menace to the cause—though they are generally taken down or humbled to an extent by the spirit world when they go too far, and are thus kept in bounds. But those who keep in the middle of the current and remain true to Spiritualism as it is presented to the world, can never fail in their aims or their desire to make it a success wherever they set foot. Let us not forget this, however we may become interested in one particular branch of it, or however uninteresting one or the other branches may become to us. We must either advance the cause for the benefit of all classes of minds, or we must keep quiet. If not, we will be "sat down" upon by the spirits and called to order. Spiritualism is not the property of one man or woman, but of the world in general.

IS LIFE A TRINITY OR A UNITY?

The manifestations of spirit are force or motion, sensation or intelligence (thought), and sympathy or love—a trinity containing nothing material, so far as what is generally denominated as matter.

Matter, so-called, may be an entity, or it may only be a condition of spirit or the above named principles, but it is not spirit *per se*.

Spirit cannot be handled as matter can be, nor can it be defined as matter—except we know what motion is, what force is; what thought, or what love is. We ought to though, for we manifest them—we being spirit individualized.

Infinity is undefinable. Then whatever is undefinable must be infinite; and whatever is infinite is said to be absolute, perfect, causal.

Matter is said to be an effect. If true it is not causal—except it is what we may call materialized spirit. Then it is causation in another form, and is not an entity *per se*. If not an entity in itself, it is as much spirit as man is a god—individualized causation or spirit.

But does it manifest force, intelligence or sympathy? Animal and human life entities do, and they, so far as we can cognize, have a material origin or basis. But of course there must be life or spirit in the matter that creates them or founded them. If not, they would not manifest the qualities or principles herein named.

According to this, spirit is the soul, or the life principle of matter so-called, and matter and spirit are one entity. They constitute the whole of life, of nature or God so-called; and the latter is synonymous with life or spirit so-called—the manifestations of which are force or motion, sensation or intelligence, and sympathy or love—the first manifesting through man as will-power, the second as thought, and the latter as conscientiousness, affection, benevolence, charity, generosity, all deific attributes or principles.

The materialist attributes this to an effect of evolution—meaning from atomic matter, so-called, of course. The Spiritualist simply gives to these atoms an intelligent principle, or a life principle which is intelligent. Whether a natural attribute of the atom, or whether married to it in its atomic state we will leave to speculation.

In order to be true to nature we may apply our theory to life on the surface of planets, and as we are acquainted with it.

For procreation, a positive and negative—a male and female element are necessary. Probably the same are necessary "in the beginning"—of planetary life. This no doubt begins with the atom, so far as planetary matter (rocks or soil, water, fire, air) are concerned.

Electricity or magnetism we do not believe is a material product or belongs to matter so-called exclusively; for spirits use it, sense it, is still a part of them, while neither fire, heat nor cold affects them when purified from animalism. Not only is it a part of them, but they are enabled to magnetize us with it. Thus it becomes a manifestation of spirits, just as will, intelligence and love are manifestations of them. In fact without it, spirits could not communicate with us. It is therefore a medium between a spiritual and a material being so to say. May it then not be the medium between the atom and the life principle, the spirit that must necessarily be in it to produce life—individualized as planets and beings? If so, it existed before matter so-called, and we are again confronted by a trinity: soul, electricity, matter. We have received facts giving us reasons to believe that the spirit world is of a magnetic nature. Probably this is synomymous with spiritual nature—the inhabitants of that sphere not being affected by fire, one of the attributes of matter, and as such is material.

The ordinary sensations of mortals are heat and cold. Those of the freed spirit are magnetic, both partaking of the nature of the entity or condition they dwell in. Mortals have material bodies; then spirits should have spiritual or magnetic bodies; i. e., individualized gods have material bodies while in earth life and magnetic bodies while in spirit life.

Now what is that which has these bodies? Is it a third principle (called the soul), or is the spirit only a higher condition of the mortal? If the latter, the spirit is a product of matter. But as it has will, sensation, intelligence, affection, etc., it is a product of that undefinable something already touched upon, and which men intuitively call God or life.

What is life? It is infinity. And as the finite cannot comprehend the infinite, we will never know anything more about it than what we can perceive in our own being. In other words, we can know no more about God than we know of ourselves. We know that we have will (force or motion); intelligence (high graded sensation or sensibility); and affection or love (synomymous with omnipresence or ubiquity), for love is the only attribute whose penetrative quality cannot be obstructed or impeded, thus partaking of the omnipresent nature of life or God. Thus the more love a mortal unfolds, the more penetrative in soul (clairvoyant, intuitive, prophetic, etc.) he becomes. Love in conjunction with intelligence and will is life so far as it is definable. And as these are neither electricity nor matter as we know it, they must constitute a third principle; and as they are the only ones that can make us conscious of a selfhood, they are either the ego of the whole, or they are the attributes which lends the being called man, (both in the material and spiritual or magnetic bodies), consciousness, will, affection, etc. And as these exist in man, they, like electricity, must have existed before him; for where else should he have obtained them from? As the effect so the cause. Thus intelligence, will, love, etc., must have existed before man, and is probably a third grand principle or entity, or that infinite something, from which we obtained our souls, called God—also called universal soul. Like man then, the universe or space is composed of soul, spirit and matter—the latter being the half-way station between man's birth and his reunion with God as an individualized being. But in the union of soul with matter we lose sight of one principle and only speak of spirit and matter,—in the word spirit we virtually meaning soul, and which often leads to the controversies and confusions existing in discoursing on the philosophy of life. Thus spirit (soul) is not matter, if we regard the entities as distinct conditions. But if they are one, matter may be called soul, spirit, or anything which it manifests, just as man, who manifests intelligence, is called an intelligence.

Everything intelligent is intuitively named. Therefore nature has been termed God.

True pride is that which is accompanied by highmindedness and nobility of character. False pride is an outgrowth of conceit or vanity and selfishness.

Evangelist Moody is opposed to Sunday papers. He said he never read them because he had been told that the editors gather the scum from all over the world and published it on Sunday; to which the N. Y. Sun replies that the Bible says it is wicked to bear false witness, yet Brother Moody, without personal investigation, makes charges that have no truth in them; and furthermore, the attendants on Brother Moody's exhortations ride in cars whose running necessitates the employment of thousands of men throughout Sunday. Oh, Mr. Moody, who would'a thunked that of you!

Briefs, Personals and Locals.

Mrs. Dr. A. Grandjean has left this city for Matawan, N. J., to spend the summer with her sister.

Mrs. Brigham's lecture entitled "What and Where is God," will appear in next issue of THE BETTER WAY.

Mrs. Seery, we are informed, will soon locate on Baymiller street, where she will resume her regular trumpet seances.

Mrs. Mary C. Lyman, nee Knight, has been lecturing with marked success to the Watertown, N. Y., society during the past month.

Mrs. Elizabeth Ruffin and Mrs. L. Dunklee are on a tour through the southern cities and will be absent from the city some six or seven weeks. Many friends are anxiously awaiting their return.

Let the Farmer's Alliance and the Nationalists consolidate and meet the salary grabbing politicians (both democrats and republicans) at the polls in 1892, and defeat them. This country needs a regeneration.

Mr. T. B. Jenkins, publisher of the Horticultural Art Journal, of Rochester, N.Y., paid our sanctum a visit. He relates some wonderful experiences that he has had with mediums, and is a true advocate of our cause.

Wednesday, May 7th, anniversary meeting of the Union Society of Spiritualists. All members should be present, as interesting changes are to be made in the general management of the association. Come one—come all.

Those who are subscribers to *New Thought* as well as THE BETTER WAY, will be given credit on the latter due them on the former. The tag on the wrapper of the paper will indicate the time added to their subscription account.

Among the Spiritualistic papers exchanging with the *Pulpit*, THE BETTER WAY, of Cincinnati, Ohio, is perhaps the youngest, but in no way inferior to any. It is a fair-minded, liberal sheet, and we commend it as worthy of a wide circulation.—Independent Pulpit.

Some people rather see a half column notice about themselves with nothing but words in it, than half a dozen lines full of truths, and then expect the paper to be sent to them with the notice marked. The man who cannot find a newspaper puff concerning himself is too mentally blind to appreciate one, however good it may be.

Correspondents will please omit comments in their reports of society matters. In the first place they take up too much space, and in the second place they do not belong there. Reserve such thoughts for special articles. Facts (including the speaker's remarks when interesting, of course,) are all that is needed in these sort of contributions.

Our *New Thought* subscribers will pardon us for not sending them last week's BETTER WAY, as the mailing-list only arrived several days after the first form of the paper had been printed, and thus we could not remedy the evil. But for that they will get an extra paper at the expiration of their subscription.

Correspondents will please write on one side of the paper only, as we are often compelled to divide the article among several compositors when pressed for time. But this cannot be done when both sides of the paper are written on, and embarrasses us very much—often to the extent that we are compelled to leave the correspondence lay over for another issue.

Mrs. N. E. Burr writes: "Enclosed find 50 cents which renews my subscription. I cannot give up the paper; it is such a source of spiritual help to me. The paper comes into my home a welcome guest, loved and appreciated by my children as well as myself; for they are walking beside me in the pathway of light which Spiritualism reflects."

THE BETTER WAY not only brings all the latest news concerning the cause of Spiritualism, but the best and highest thoughts that can be gathered from all quarters. A digest of the whole Spiritualist Press can be found in this paper. Besides that, it is the largest and cheapest paper in the ranks of Spiritualism. Try a three months subscription; it is only 50 cents.

Money is the spirit which moves a newspaper. Contributions constitute the (reading) matter. Although we never object to the latter, we need a little more of the former just now. Readers will therefore please not forget their obligations and contribute in that respect as well. Such spirit becomes a very much needed form of matter sometimes—especially since we are having our office refitted to a new spring dress.

Subscribers to THE BETTER WAY who are in arrears are urgently requested to settle their accounts and renew their subscription. Each one may think a dollar or two will not go far in meeting weekly expenses, but when too many have the same thought it leaves our treasury minus the most necessary article with which to run a newspaper. Please imagine that your mite is the most needed one, and we shall be able to sail along more smoothly. Many are undoubtedly prevented by the old evil "hard times," but let those who are not thus troubled consider themselves fortunate and therefore remember THE BETTER WAY. If you cannot pay all, pay half or a quarter of your indebtedness to begin with.

The Cincinnati *Enquirer* says: "Mayor Mosby is understood to be in favor of the proposed new law allowing respectable performances on Sunday."—Does this imply that other than respectable ones will be allowed on week-days? Although we hope the day is not far distant when all this cant about Sunday amusements will cease. It is nothing less than religious proscription to deprive the laboring classes of Sunday as a day of amusement and recreation. Or is such a law a church scheme to monopolize all Sunday business for itself? It seems so, at all events. Let it be repealed. The dark ages have passed. We are living in an age of mental freedom and higher revelation. The spirit world does not demand Sunday laws, then why should man? God labors on Sunday as well as other days. What right has man to dictate to God?

Mrs. Brigham's discourses on Sunday last at the Union Society were as usual pleasing to the mind whose taste called for something æsthetic rather than that which arouses the more sensuous feelings or emotions in man. Her morning lecture consisted in answers to questions by the audience. Her evening discourse, "The Highest Liberty," was in pith and point an effort to show that not only political liberty was man's aim, but religious liberty as well. Not by tearing down other people's beliefs or views, but by building up your own to a degree that will outshine the error of others, and all error must fall in the face of truth presented in a respectable and moral way—i.e. freed from illiberality as many are wont to be when presenting new truths. We look for tolerance from others, but are not tolerant in allowing them to believe as they choose. We do not convert by simply telling a man he is wrong, but by giving him something that is higher and better than what he already has. We demanded this form of liberty from the church and got it, proven by the fact that we are exercising it. Let us extend the same to those who hold to their Christ until they outgrow their errors by the growing and more brilliant light of Spiritualism. And by individual growth Spiritualism will grow in the estimation of the world. This individual growth leads to another form of liberty, still higher than the two first-named. It liberates us from our weaknesses, deficiencies, envies, prejudices, etc., and constitutes the control of mind over matter. When this is accomplished we have attained the highest liberty on this mundane sphere. In connection with this we conquer the arch enemy of mankind known as death. He who knows himself, understands the nature of God, or divine law. This constitutes the proof of immortality; for with self culture our interior vision is opened to the glories and beauties of a higher life.—After each lecture subjects for poems were given by members in the audience, upon which Mrs. Brigham improvised to the satisfaction of her hearers in her usual happy style.

Literary.

Modern Thought has been rechristened into *Christian Science Thought*.

Phrenological Journal is the best monthly for the price, $1.50 per year. Fowler & Wells, publishers, 775 Broadway, N. Y.

Lake Champlain and its Shores.—One of America's most brilliant authors has given a new book to the public with above title. The book is handsomely gotten up and is interesting and fascinating in style. W. H. H. Murray is the writer referred to. He was at one time a popular preacher, but now belongs to the highest class of progressive thinkers. He is a poet-historian and has written several books about the Adirondacks, immortalizing them more than any other American author has. The price of the book is $1.00. Published by DeWolfe, Fiske & Co., Boston. For sale in Cincinnati by Robert Clarke & Co., 61 to 65 West Fourth st.

Where Spirits Once Dwelt.

The old Hatch mansion at Astoria, L. I., which for years was the Mecca for a large circle of Spiritualists and mediums, who were the welcome guests of its owner, Asa L. Hatch, has within the last few days been entirely dismantled, its handsome furnishings having passed under the hammer of the auctioneer. Upon the very table where responsive tappings from spirit land had often been heard, the auctioneer tapped his hammer.

Mr. Hatch, who had become wealthy as a railroad operator in St. Louis, came east soon after the civil war, and purchased the mansion, which stands on a knoll on the banks of the East River, directly opposite Randall's Island. He installed his wife and daughter, a beautiful girl of nineteen, who died some fifteen years ago, his wife following her to the grave a few years later. Mr. Hatch and his family became acquainted with the Fox sisters, the mediums, and before long were most enthusiastic believers in Spiritualism. Mr. Hatch had a handsome cabinet made for the use of the spirits in their manifestations. Every medium of note in the United States has at one time or another been a guest at the Hatch mansion. Mr. Hatch's belief was so great that he tells to-day of the frequent intercourse he has held with his wife and daughter since they passed away, as he terms it.

Among the articles disposed of at the sale was a handsome hand painted dinner set of one hundred and forty-four pieces, which was made to order for Mr. Hatch, in anticipation of a visit from the late President James A Garfield. Mr. Hatch says that General Garfield was on his way to visit him on July 2d, 1881, when he was shot by Guiteau. President Garfield was a firm believer in Spiritualism, Mr. Hatch says, and was on his way to take part in some manifestations. Mr. Hatch says that his daughter's spirit visited him on the day of the shooting and conveyed the sad news before he heard it from any other source.—N. Y. World.

CORRESPONDENCE

Columbus, O.

Mrs. A. Waggoner writes that Mrs Brigham lectured in that city on the evenings of the 21st and 22d inst. Mrs. Elizabeth Colt, a local speaker, also gives occasional lectures.

Haverhill, Mass.

Professor Peck closed his engagement with a lecture entitled "Is marriage a failure," and he showed that it was not, when entered into understandingly and in the right way.

Mr. H. H. Warner is to follow, and we are anticipating much as a sequence.

Fraternally, WIN

Chicago, Ill.

The Peoples' Spiritual Society held their regular meeting last Sunday at Bricklayers Banner Hall. Mrs. S. E. W. Bishop gave an excellent address on The Superiority of Revelation over Authoritive Assumption, which was very ably handled. Then followed Mrs. DeWolf with a few remarks, J. H. Randall in a strong appeal to Spiritualists to stand and fight for their rights, and Dr. J. C. Philips made an interesting closing speech.

Yours, J.

Whitewater, Wis.

A dedication anivearsary of Pratt's Temple of Science at Whitewater, Wis., takes place on April 25, 26, 27, 1890.

The speakers in attendance are: Mrs. A. C. Luther, of Crown Point, Ind.; Prof. W. M. Lockwood, of Ripon, Wis.; B. A. Beals of St. Paul, Minn., an inspirational speaker (from subjects given), gives psychometric readings and spirit tests.

Able speakers and mediums are invited, as well as everybody else and their friends, to attend this meeting. By Order of the Committee.

Middlefield, Ohio.

The Ober Union Spiritual Association of Geauga county, Ohio, held their meeting at E. G. Obis, in East Middlefield, Sunday, April 20, 1890. There were a very large number in attendance, among them being Bros. D. M. King and Lewis King from Mantua Station. After transacting the usual business of the meeting, we listened to some remarks from Mr. D. M. King in regard to a proposed camp meeting to be held in July and August next at Mantua Station.

In the afternoon we had the pleasure of listening to a very good lecture through the mediumship of Brother D. M. King, after which a collection was taken and presented to Mr. King.

The society meets every two weeks. The next meeting will be held at Brother Smith Goulds in Newburg, to which all Spiritualists and earnest seekers are invited to attend. GRANVILLE.

Boston, Mass.

The meeting of the Independent Spiritualist Club, Tuesday evening, April 15th, opened as usual with singing by the audience. Remarks were made by the Chairman, Mr. Adimers, who read letters from Mr. and Mrs. Fletcher, of New York.

Dr. Morris, of Bridgeport, Conn., followed briefly and to the point.

Dr. Wagner referred to the condition of the unrest in the churches and the change of opinion in regard to a place of woe in the past, together with the opportunity to practice the beautiful heaven so often referred to.

Miss Minnie Nickerson gave recitations, and Mrs. J. C. Wilson and Mrs. F. K. Rich supplemented with inspired words in reference to individual duty and gave recognized tests and communications. The exercises closed with all singing "Nearer My God To Thee."

Pittsburgh, Pa.

Miss Emma J Nickerson is our speaker for this month. Her work for the past two weeks has been very successful. We have large audiences every Sunday; and also one of the best filled halls on Thursday evenings. Miss Nickerson having made the announcement for a test seance for the evening. The results of the seance were satisfactory to all. A large number of tests and psychometric readings were given; nearly all to skeptics, and to close the seance Miss Nickerson requested some persons in the audience to give subjects for poems. These poems are given under inspiration, and the different subjects are so closely woven together and given forth in a most beautiful rhyme as to call out the successive applause of the audience. The lectures give general satisfaction, and the speaker uses all her powers to satisfy the wants of the hour.

Miss Nickerson is one of the young workers in the spiritual field, and she requires our sympathy and love, and it ought to be given her in abundance, to strengthen her to fight the battles of opposition.

Miss Nickerson will be with us one more Sunday, which will close her engagement for the present, but she will be with us again for three months, October, November and December, 1891. May her guardian angel take her in charge.

Nashville, Tenn.

Mr. C. H. Figures, among other things, writes: "I hate fraud of any kind, and having come face to face with it in the shape of a traveling medium who gave himself out as a physical medium. His jugglery—I know no other name for it—made me sick, and I soon dropped him, as did other responsible Spiritualists, and I hear now that he is giving seances among negroes. Heaven save us from such mediums as he.

"Mrs. Aspinwall lectured at the Masonic Theater to a fair sized audience, and gave a descriptive seance afterwards, in which about thirty tests were given, and each was recognized, but several were not recognized. She also gave two materialization seances, which gave perfect satisfaction to all who witnessed them. On the first night all the spirits—and there were over twenty who came—were fully recognized, and there was nothing to mar our pleasure in the sight of our dear ones who had passed over. The second night the circle was larger and more spirits came than on the previous occasion, and all were recognized; some of them spoke German, and among them was a Confederate soldier, who passed out at the battle of Seven Pines in Virginia. I do not wonder at the people saying that Spiritualism is a fraud, because we who know the reality and truth are often over powered at the new beauties and glorious wonders which are unfolded to our wondering gaze, and the more we seek, the deeper we delve the more complete and grander truths are opened up to us." Sincerely yours, C. H. FIGURES.

Capac, Mich.

The anniversary of Modern Spiritualism was celebrated at Rochester, Mich., in Universalist Church. Although only a few Spiritualists to make arrangements for the meeting, they all worked heart and soul to make it a success.

Mr. Lewis Adams furnished the music, he being one of the finest musicians in the State, and a gentleman in every sense of the word.

Being the only speaker present, we lectured afternoon and evening to good audiences. Such an interest was manifested that they engaged us to remain and give a lecture the following Sabbath evening, which we did to a large audience. The friends are now making arrangements to try and have us lecture for them once a month.

Sickness in family prevented us from going much from home during the past winter, but we are in hopes to be kept busy during the spring and summer months, for we realize as never before the importance of concentrated action on the part of Spiritualists if we would make Spiritualism a success. Let us command respect by our daily deportment and the philosophy we teach. Uphold all honest mediums and extend the right hand of fellowship to all who are earnestly seeking for light, the truth and the right.

I am in hopes to see the time when every professed Spiritualist will subscribe for spiritual literature, for I find many who do not take any paper devoted to our cause, consequently they do not write up our meetings; but we have recommended the different papers, and am in hopes you may receive some new subscribers in the future for the efforts we have put forth in that direction. And that God and the angels may crown every earnest worker with success is the desire of one who is interested in the welfare of the whole human family. Fraternally,

MRS. NELLIE S BAADE.

Medford, Ore.

How little we know of what lays before us; if we did we might look at life far differently than we do. From Indianapolis, Ind, to Medford, Oregan, is a big jump all at once, but I took it. My work for the Indianapolis Society closed the last Sunday in March. The Society will be entertained and instructed during April by Mr. and Mrs. Kates, and surely they have those who could give them food for thought, and Mrs. Kates, with her readings, give to the investigator a chance to see what spirit power can do. Several society gatherings were held by the society during March, but the chief was centered in the one gotten up by the Lyceum and Ladies' Aid. The children did finely, and it is to be hoped that many more entertainments of the same kind will be given.

Sunday, March 30th, was observed by the society, as anniversary services were held morning, afternoon and evening. The morning devoted to questions, afternoon to a conference meeting, which was full of interest, so much so that many desire to keep them up.

In the evening the anniversary address was given to a full house.

Monday evening they held a social and dance.

This society has done a good work during the winter, when it is taken into consideration there is no liberal sentiment in Indianapolis to any marked degree, but full of orthodox churches, by which you may know that to maintain a liberal congregation is no small thing, and when you come to consider that the Spiritual Society was only organized last fall; that it did not have the experience of older societies; that it has raised most of its money by the ten cent door fee, I think the society have great reasons to feel proud of its work.

I arrived in Medford on Monday, April 7th, having been on my way over eight days. I do not know how long I shall remain on this coast, but may remain most of the summer. I shall get to work just as soon as I can get adjusted with the world. My address is Medford, Jackson county, Oregon.

I will keep you all posted as to my movements. Yours in the cause of truth,

G H BROOKS

Brooklyn, N. Y.

On Tuesday evening, April 8th, a test seance was given by Mrs. Jennie C. Blake at Bradbury Hall, 290 Fulton street. The wet weather prevented many from attending, but those present were amply repaid, as the medium's guides gave each one some proof that their spirit friends were with them.

On Thursday evening, April 10th, the Woman's Conference held their weekly meeting at the parlors of Mrs. Starr, 131 St. James Place, corner Fulton street. Mrs. Judge Smith gave an explanation of Bible Spiritualism, showing that Modern Spiritualism and Bible history convey the spiritual side of life, and if we accept one we must except the other. Other speakers followed in the same line of thought. Those present seemed to be satisfactorily instructed.

The Progressive Spiritual Conference was held on Saturday evening, 12th inst. The evening was devoted to experience and remarks upon the same. Mr. Deleree opened with experience he had in witnessing death bed scenes. He was followed by Mr. LaFamee, Mr. Coons, Mr. Elwell, Captain Dye and W. C. Bowen.

On Friday evening, 11th inst., The Independent Club held one of their social gatherings at their rooms, 190 Fulton street. A fine program was presented to the delight of those present. One feature of this Club is the hearty welcome they give to strangers visiting the city. A reception committee is appointed for that purpose, and thus strangers are made to feel at home and among friends. It would be well for societies to make this a prominent feature in their meetings, as it will benefit the cause and establish a binding link of action.

At Conservatory Hall, Sunday, April 13th, the rostrum was occupied by Mr. J. Wm. Fletcher, whose controls gave two masterly discourses. A test seance followed in the evening. It was announced that arrangements were progressing to have a boy choir sing for the society. It is hoped that it may be accomplished, as music is a good harmonizer.

On Sunday evening, 13th inst., Mrs. Jennie C. Blake again welcomed her friends at her home, 283 Franklin avenue. The commodious parlors were occupied by a select audience to hear the truth expounded and listen to the words of love from the spirit side of life. This lady always gives some consoling messages from loved ones attracted to mortal friends by the magnetic cord of love. Another reception will be held next Sunday evening. DELEREE.

Meadville, Pa.

I herewith enclose you a copy of our program as it will be at Cassadaga this summer.

CASSADAGA PROGRAM FOR 1890.

Friday, July 25th, Miss Jennie B. Hagan.
Saturday, July 26th, Hon. Sidney Dean.
Sunday, July 27th, Miss Jennie B. Hagan and Hon. Sidney Dean.
Monday, July 28th, Conference.
Tuesday, July 29th, Lyman C. Howe.
Wednesday, July 30th, Hon. Sidney Dean.
Thursday, July 31st, Lyman C. Howe.
Friday, August 1st, Willard J. Hull.
Saturday, August 2d, Hon. Sidney Dean.
Sunday, August 3d, Lyman C. Howe and Walter Howell.
Monday, August 4th, Conference.
Tuesday, August 5th, Mrs. F. O. Hyzer.
Wednesday, August 6th, J. Frank Baxter.
Thursday, August 7th; Mrs. R. S. Lillie.
Friday, August 8th, J. Frank Baxter.
Saturday, August 9th, Mrs. F. O. Hyzer and W. J. Colville.
Sunday, August 10th, Mrs R. S. Lillie and J. Frank Baxter.
Monday, August 11th, Conference.
Tuesday, August 12th, W. J. Colville.
Wednesday, August 13th, Miss Jennie B. Hagan.
Thursday, August 14th, Walter Howell.
Friday, August 15th, Walter Howell.
Saturday, August 16th, Willard J. Hull and Jennie Leys.
Sunday, August 17th, Mrs. Cora L. V. Richmond and W. J. Colville.
Monday, August 18th, Conference.
Tuesday, August 19th, W. C. Warner.
Wednesday, August 20th, Rev. Henry Frank.
Thursday, August 21st, Mrs. Cora L. V. Richmond.
Friday, August 22d, W. J. Colville.
Saturday, August 23d, W. C. Warner and Jennie Leys.
Sunday, August 24th, Mrs. Cora L. V. Richmond and Hon A. B. Richmond.
Monday, August 25th, Conference.
Tuesday, August 26th, Mrs. Cora L. V. Richmond.
Wednesday, August 27th, Hon. A. B. Richmond.
Thursday, August 28th, Mrs. R. S. Lillie.
Friday, August 29th, Walter Howell.
Saturday, August 30th, Mrs. Elizabeth L. Watson.
Sunday, August 31st, Mrs. R. S. Lillie and Mrs. E. L. Watson.

I would also mention the following:

Edgar W. Emerson will be with us the last ten days of meeting.

The Northwestern Orchestra of Meadville will furnish music at camp during the entire meeting. Truly yours,

A. E. GASTON, Sec. C. L. F. Ass'n

Buffalo, N. Y.

Rev. Dr. E. R. Craven this morning addressed the Presbyterian Conference on "The Apostolic Injunction Against Woman Speaking in Public Assemblies."

The speaker said that according to the Scriptures not alone wives but also women are forbidden to speak in the church. Nowhere is there recorded a mandate given by Christ to women to teach.

"Woman is the weaker vessel. She is man's inferior in many respects, and although much improved of later years, being more intellectual, she is not yet the equal of man and was not intended to be by the Almighty.

"She has come to be the helpmeet, the loved one of man, but her place is at home with the loved ones and not in the church."

A vote of thanks was tendered Dr. Craven, and on motion it was resolved to have his address printed.

Mrs. A. M. Glading took the contents of the above slip for her discourse Sunday, April 20th, and spoke over an hour in favor of the rights of woman. She referred to the craven manner in which Dr. Craven had handled the subject. Mrs. Glading is a forcible speaker, and a sound, logical one and handled her subject well. She gave a great many tests and proofs of spirit presence, and our people are delighted with her.

Yours, J. W. DENNIS, Pres.

Buffalo, N. Y.

Mrs. M. Davis writes that the following letter from President J. Gifford of the Watertown Spiritualist Society was handed her with request to have it published, as she, with others of the Buffalo Society, endorse all that is said therein:

Mrs E. Cutler: Dear Madam and co-worker—Your welcome and interesting letter received. I was very happy to learn of your success. If any medium ever merited true appreciation it is yourself.

As the President of the Watertown (N.Y.) First Progressive Spiritual Society to which you have ministered for two months, I cannot permit you to depart without expressing to you the thanks of the society, not only for the able service rendered, but for the spirit with which they were manifested. You have taken a deep interest in the welfare of our youthful organization, and have done all that lay in your power to build it up, and have succeeded beyond our expectations. I assure you that you will take with you not only our respect but that all your hearers will ever after take an affectionate interest in your welfare and prosperity, knowing from observation of you and your methods that you are one of the pillars of our Zion.

Every member of our society unite with me in wishing you all manner of Spiritual and temporal good, and that you may long be spared to be a standard bearer in the army of true Spiritualists. J. GIFFORD.

N. B.—Societies wishing a first-class test medium and psychometric reader from the rostrum, can do no better than engage Mrs. E. Cutler, of Philadelphia, Pa., as a worker and organizer of societies. J. G.

New York, N. Y.

Miss Jennie B. Hagan spoke in the morning upon the following questions, given by the audience: "Does the spirit of the medium leave when the controlling spirit takes his position?" "Does the spirit enter?" "How does it control and entrance?" "Why is it that so many mediums have Indian controls? Is it necessary?" "How may we secure the enshrinement of love in his or her individual life? or what has Spiritualism to offer in place of the Christian's "conversions" or new birth?" "Is the law of progress universal in the spirit world?" "Is there no retrogression there, moral or intellectual?"

The speaker treated the subjects with great ability; the audience gave conclusive evidence by their applause. Miss Hagan improvised several poems up to the full standard of her great ability.

The afternoon meeting for manifestations was presided over by Mr. C. P. Sykes in the place of Mrs. M. E. Williams, who was present, but unable to fill her accustomed place, owing to a severe hoarseness. Under the circumstances Mrs. Dr. Drake made the opening address, in which she commented on the inconsistencies of the ministers of the gospel, who preach the doctrine of damnation and other equally absurd ideas, in which they have not the least belief.

Prof. McDonald said that the question which interested Spiritualists most is, "Do we live after the phenomena of death?" There are some who are perfectly satisfied about its existence, and when the world gets to that point and becomes certain that we do live after death, it will be soon enough to talk about whether animals live after death or not. Slate writing is a fact, because he has seen characteristic, sensible writing, undoubtedly from a spiritual source, from an invisible intelligence, under the strictest conditions; there is no cavil about it, no quibble, no imagination, but a plain fact. This being so, what conclusion are we driven to then? To the determination that there is an invisible intelligence, human in its character, and that there is an organized human intelligence doing this thing. If that invisible intelligence can execute this almost improbable feat of writing on slates tied securely together, is it not reasonable to think that they can effect full-form materialization? This fact being established we have proof of a future existence. About the existence of animals in the spirit world, Mr. McDonald said that according to the oldest philosophers there must be "a marriage between the cerebrum and cerebellum," to form the human being. Who can draw the line between those who exist in the spirit world? The speaker thought it would be difficult to draw a line between those who go to the bright and shining lights in the future world and those who will never cross the threshold. The Pope, speaking through the New York Herald, referred to the heroes of the truth, but he never mentioned the name of Bruno, who, four hundred years ago, gave up his soul in defense of truth. Bruno, whose statue was erected 400 years after his death, on the spot where the faggots were lighted and where his soul passed away. Those are the men who proved the courage of their convictions, and we are the veriest cowards not to stand up for our truths.

Miss Amanda Spence spoke on "Spiritualism and the good it has accomplished."

One of the evening subjects by Miss Hagan was "Does Spiritualism antagonize Christianity?" In the broad sense of Christ-spirit, no. True Spiritualism and true Spiritual Christians are in perfect harmony, but when we come to view our churches there are certain points antagonistic between them and Spiritualism. Spiritualism and Christianity stand side by side in the great principle of a living truth. Her inspirational poetry was up to its usual standard of excellence.

Counsellor E. H. Benn presided in the absence of President H. J. Newton, who is suffering from a cold.

Mr. J. Clegg Wright will speak for the society during next month.

Fraternally, PATTERSON.

Anniversary at Summerland.

The forty-second anniversary of Modern Spiritualism and the dedication of the Free Library at Summerland, Cal., was celebrated by a four-days' meeting at the beautiful site for the new Spiritual colony. The handsome new Free Library, which is a prominent and attractive feature of the place, was completed in season for the celebration, and Library Hall was beautifully decorated with wreaths, flowers, mottos and pictures.

On the morning of March 29th, after a selection for the piano by Miss Sarah E. Morton, who was the pianist throughout the meetings, an interesting address was given by H. L. Williams, the founder of the colony, in which the objects of the colony, its advantages and prospects were concisely stated and a hearty welcome extended to all to unite in making the meeting harmonious and interesting. Mr. Williams' remarks were heartily applauded, and were responded to by Moses Hull and W. J. Colville. The morning session closing with a conference, in which Prof. J. S. Loveland, of Riverside, Mrs. E. P. Thorndyke and Mrs. Ella Wilson-Marchant, of San Bernardino, Dr. T. B. Taylor, Mrs. Drake and others participated. At the afternoon meeting Moses Hull delivered a lecture on the subject of "Jesus and the mediums," and in the evening Prof. J. S. Loveland lectured on "The necessity for a practical definition of Spiritualism;" the meeting being closed by very interesting and instructive remarks on Spiritualism by Mrs. M. E. Aldrich, formerly of Minnesota, but now a resident of Fresno.

Sunday morning the exercises were opened with music, followed by a brief conference and closing with an address by W. J. Colville, in which the audience seemed greatly interested. In the afternoon the meeting was opened by a sweetly rendered duet by Mrs. H. L. Williams and Mrs. Olive K. Smith, the "sweet singer in Isreal," well known as the companion of Mrs. Colby Luther for several years. The lecture by Moses Hull was followed by a vocal solo by Mrs. H. L. Williams, "Consider the Lilies," and the session was closed with interesting and satisfactory tests and psychometric readings by Mrs. Mollie B. Anderson, of San Diego. Mrs. Anderson is very lady-like, attractive and unassuming in manner, and evidently has a very useful work before her in the field of spiritual labor. At the evening session Prof. J. S. Loveland gave what he hoped would prove to be a prophecy, in an interesting address entitled "Dreams," in which he outlined a grand system of education to be pursued in an educational institution, which it is hoped will be established in the near future at Summerland. Mrs. H. L. Williams closed the meeting with a very sweet spiritual rendering of the solo, "Sweet Spirit Hear My Prayer."

The morning service, Anniversary Day, opened with music and was followed by a highly interesting address by Mrs. Ella Wilson-Marchant, which was so well appreciated that many of the audience desired its publication, either in pamphlet form or in the columns of the spiritual papers.

The afternoon session opened with congregational singing, followed by an inspirational poem by W. J. Colville, who, after rendering of Massey's poem, "Tis Coming up the Steeps of Time," by Mrs. O. K. Smith who accompanied herself on her well-known guitar, gave an address on "Nationalism," a subject which is attracting great attention on the Pacific Coast, and which is very attractively presented by Mr. Colville. The session was closed by a piano solo by Miss Morton and vocal selections by Mesdames Smith and Williams.

In the evening the spiritual services were superceded by spiritual terpsicorean exercises and supper. The hall was thronged with young dancers, with a liberal sprinkling of gray-haired veterans,

"With music and with flowers,
Danced on the joyous hours."

Monday forenoon, after instrumental music and congregational singing and a poem by Professor Loveland, he proceeded to give a very interesting lecture on "Education," following in the line of his preceding lecture on "Dreams." "The kindergarden," he said, "approximates the natural method of education and evolution." "There is no finer site in the world for an institution than Summerland," and at the close of the lecture Mr. Williams announced that he was in correspondence with a gentleman, possessed of means, who contemplated establishing an educational institution at Summerland. Mrs. Aldrich followed in line with Professor L.'s address, enforcing the necessity for higher education.

The afternoon was devoted to an address by Moses Hull and to musical exercises, closing with a banjo solo by Mort Parsons. Dr. T. B. Taylor was unable to give a lenthy address, but sung a duet, accompanied by his accomplished niece, and Mrs Marchant read a poem appropriate to the occasion, written by Mrs. Taylor, who was kept from the meeting by illness. In the evening, after a solo by W. J. Colville, "When the Mists Have Rolled Away," the following card was read by Professor Loveland:

Whereas; Certain reports having been circulated respecting the soil and situation of Summerland of a damaging character, we, the undersigned, in the interest of truth and for a correct understanding on the part of persons at a distance, having made a careful examination of the place for our own satisfaction and to disabuse the minds of our friends, do make this statement of facts, to-wit:

There is no marsh or swamp land on the Summerland, or near it; nor is there any sand except on the wave-washed beach. On the contrary the general contour of the land is rolling, the back portion of the plat rising some two hundred feet above the sea-level. The soil is largely of the black adobe, mixed with rich loam, which every Californian knows is unsurpassed in fertility. The ascent from the beach is such that one house will not obscure the other in its rear, but all will command the magnificent ocean view. As to climate we will say nothing, as it is generally known to be equal of any on the face of the earth.

Signed.

J. S. LOVELAND,
MOSES HULL,
W. J. COLVILLE.

The reading of the card was greeted with applause by the visitors and residents present at the meeting, and, on motion, it was unanimously

Resolved, That we endorse and approve the statements of the foregoing card as being strictly correct.

As evidence of the convictions of one of the signers of the card the reporter will state that since the close of the meetings Professor Loveland, who has been a resident of Southern California for eighteen years and is thoroughly familiar with that section of the State, has bought a tract of land and has sold his fruit ranch at Riverside intending to make his home on his tract at Summerland.

After the adoption of the resolution remarks were made by Professor Loveland, Mrs. Drake, A. H. Nicholas, Moses Hull and others, and the remainder of the time was occupied by answers to questions presented to W. J. Colville.

Thus ended a profitable and harmonious series of meetings at lovely Summerland, and the general testimony of those present was that a great deal of substantial improvement had been accomplished there in a short space of time, and that the outlook for the future promises great success.

NOT ROMA.

To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring brown or black.

I hold it is true that no man is guilty to me for any act until that act is committed against myself.

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PREMIUMS!
PREMIUMS!

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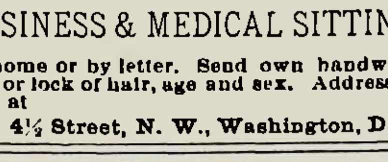

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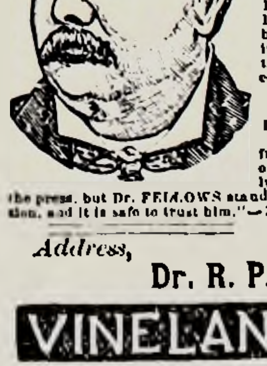

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Ladies' Department.

Written for The Better Way.

Flowers of Paradise.

BY LEWISE OLIVER.

Vision of beauty erst untold,
These flowers of paradise unfold
To inner sight; the mortal view
Of spiritual things, seen through
The veil of mist that round us lies,
And hides the view from dimmer eyes.

Tho' gorgeous are the brightest flowers
That deck the earth in summer hours;
Tho' nought, 'twould seem, could pale the rose,
Or rarer perfume e'er disclose;
Tho' than the lily, nought more pure
Could be revealed, sense to allure,
Tho' richer hues than pansy dyes
Ne'er in earth's laboratory lies;
Nor bluer than forget-me-not,
Lifting its head in some lone spot;
Nor fairer flowers, deep'ning its sheen,
Than hath the Myrtle's vivid green;
Nor rosier than the laurel's hue
With faintest pink-shade shining through;
Nor lovelier than the wild hare-bell
That bravely blooms above the dell,
Upon the steep hill's rugged side,
Where scantiest herbage can abide;
'Neath skies of less entrancing hue,
Than its and the fringed gentian's blue.

Yet here are panoramic views
Of flowers of paradise; in hues
No mundane pallet e'er hath held,
Or outward eye ever compelled,
To seize the brush and fix the form
In colors delicate but warm.

'Tis past the power of mortal hand,
I, wot me, in this earthly land,
And doubt if pen of any scribe
Could half their loveliness unfold.

These lilies of diaph'nous white,
Invested, bell-like, to the light,
In faintest porcelain shade of blue
Their borders deep'ning with the hue,
And form of such a marvelous size
They fix in wonder inward eyes,
Of goblet shape, quite to the brim,
With scallops edging all the rim.

O, for a glance to home within!
Where golden stamens are shut in,
And pistals corresponding, too,
The bell like flower's enchanting hue.
The calyx, of an Emerald green,
Diaphanous, like the corallia's seen,
And vision like, it is, I find,
Most deeply graven on my mind.

Then many, indistinct in mass,
My pen will lightly o'er them pass;
But here's a cluster, rising through
Surrounding ones, and statelier, too;
Of shrub-like form, erect each stem,
Each tiny flower a perfect gem.
Racimes of flowers from base to top,
A "bluer blood" of forget-me-not,
Unknown within the history
Of botany's ability;
And yet of genus just the same
As the lowly ones of earthly fame.

The species hath transplanted been
To upper realms, by hands, I wean,
Of tender mould, who ne'er forget.
And ne'er despise the eyelids wet,
So oft with a regretful tear,
Tho' banished now is every fear,
That partings ever are for aye,
Or that the soul can ever die.

Women's Exchanges.

"Women's Exchanges! Don't talk to me about Women's Exchanges!" cried an angry little woman the other day. "They are just a nest of favoritism and partiality. They take what their friends make and don't take anything else."

"What has brought you to that conclusion?" said a quiet voice in the background.

"Oh, there are plenty of reasons, I can assure you. My cousin does beautiful work, Mexican work, you know, and she makes a kind of drop cookie that is beyond anything you ever saw; but she can't get these Exchange people to take anything regularly, and I know several who say just the same thing. It's all favoritism."

"What reason do they give?"

The little lady hesitated. "Its a very stupid reason, I think. They say she is very unequal in her work. I know she isn't, and if she were, what difference does a thread out here or there make? They said her cakes were never alike. It's ridiculous, and I shall oppose Exchanges every chance I get.".

Many letters that have come in contain assertions founded on much the same grounds. It seems to be taken for granted by many impulsive and heedless women that to be rejected for any lack of thoroughness is an insult of the deepest dye, and only to be accounted for on the ground of personal dislike in some member of the Executive Committee, and often one of these objecters passes from one Exchange to another, the terror of all, and complaining of all as equally unjust and blinded to genuine merit.

Undoubtedly there are cases of favoritism here and there. Women are human and are especially open to small sins of this nature. But a good deal of watching of Exchanges at various points, leads to the conviction that in the main, and considering the vexing and wearing nature of many of the subjects with which they deal, they are singularly free from such fault.

* * * *

The Exchange has proved itself the natural outlet for energies that must be used at home. Often such work is quite in secret, and for many reasons must be so, and the privacy possible in this method of placing one's wares before the public is one of its valuable features. Often, too, when confidence has been gained, false shame and many another result of a defective education has slipped away, and the woman who feared work would prove degrading and demoralizing has discovered that her first real knowledge of life was coming to her through this means. Beginning in trembling secrecy and terror, lest discovery should be made, she has ended confident and calm in the strength born of well-earned success.

This is no attempt to tell the story of Exchanges as a whole. Each one could unfold not one but many tales full of romance often, and as often of petty, sordid, uncomfortable experiences. But from eight in working order in 1887 there are now over sixty, all efficient and all eager for the best knowledge. They have been an education for the founders no less than for the contributors, and have shown them selves quite as practicable for large towns as for cities, though, of course, opportunity for the former is somewhat less. But there is hardly a town of any size where some exchange of work would not be practicable, and where the principles which govern Exchanges could not be put into action with benefit to all concerned.

That there are still faults in methods; that the wheels do not always run smoothly, and that there may now and then be injustice, is all part of the new undertaking But such faults are in smallest proportions, and lessening day by day. As women broaden in their judgments, and the pettiness born of constant dealing with small things is lost in larger living, even these faults will slip away. In the meantime we may look to the Exchanges as the natural outlet for all who must work at home, and be glad that anything so practicable and sensible has arisen for the benefit of just such workers.—Good Housekeeping.

"Britons Never Will Be Slaves."

Mrs. Bob Bull was the wife of a British workman, and she got up at four o'clock in the morning.

"Must rise early," she said, "to see that my man has his breakfast."

So she lighted the fire, and put the kettle on to boil, and laid the cloth, and swept out the room. Then down came Bob rather in a bad humor, because he had been late over night at the "Cock and Bottle," detained (as he explained to his wife) by a discussion about the rights of labor.

"Of course," said Mrs. Bull, "and why shouldn't you, after a hard day's work, enjoy yourself?"

But Bob contented that he had not enjoyed himself, although he had undoubtedly expended two shillings and eight pence upon refreshments. What Bob wanted to know was why there was a button off his coat and why his waistcoat had not been properly mended.

"Well, I was busy with the children's things," replied Mrs. Bob; "but I will put all straight when you have gone to work."

"Gone to work, indeed!" grumbled Bob "Yes, it's I that does all the work, and worse luck to it!"

The moment Bob was out of the house Mrs. Bob got the children up and dressed them, and gave them their breakfasts and sent them off to school. When they were gone she "tidied up" and dressed the baby. Then she did one of "the bits of washing" that came from a family in whose service she had been before she married Bob, and that family's connection. And this occupied her fully, what with soaking and mangling and ironing, until it was time to carry Bob his dinner. In the pauses of her work she had been able to cook it, and it was quite ready to go with her when she was prepared to take it. It was a long walk (in the rain) to Bob's place of work, and it seemed longer because she could not leave the baby. But both got there, and the dinner, without accident. And then Mrs. Bob hurried back to give the children, now home from school, their midday meal. And Mrs. Bob had plenty of work to do afterward. She had to mend and to scrub and to sweep and to sow. She was not off her legs for a moment, and had she been a weaker woman she would have been thoroughly done up. Then came the children's evening toilet and the cooking of Bob's supper. Her lord and master entered in due course, and she helped him off with his coat, and (when he had finished his food) lighted his pipe for him.

"Mended my clothes?" asked Bob.

"Of course I have."

"And washed my linen, and druv nails into my boots, and baked the bread and pick'ed the walnuts, and all the rest of it?"

"Yes, Bob, I have done them all—every one of them."

This put Bob into a better temper, and he took an evening paper and began to read.

"I say," said he, "what do you think!" They have got white slaves in Turkey!"

"You don't say so, Bob!" replied Mrs. Bob, lost in amazement. Then she said, as she paused tidying up the room, "Ah! they wouldn't allow anything of that sort in England!—would they, Bob?"

And Bob, smoking his pipe and sprawling before the fire, agreed with her.—Punch.

To Our Lady Readers.

Although we find no trouble in gathering reading matter for our Ladies Department, yet we would kindly request our lady friends to contribute for the same occasionally. It not only graces the paper to have original contributions, but the cause as well, showing the world what our talent is composed of. Short, pithy articles on home subjects, advice to ladies regarding their toilet, health, happiness, etc, are all welcome and readable matter. Tell what you know about the preservation of the skin; the hair; the figure; anything that is of practical benefit to your sex; and withal, set an example to the sterner sex by showing that you can instruct each other without quarreling about it, as we, in that respect, weak mortals do.

Care of Pianos.

It is remarkable how very oddly people proceed about taking care of their pianos, from sheer ignorance. It is a popular notion that pianos ought to be kept very dry. Nothing could be more fallacious. Pianos are not affected nearly so much by heat or cold as they are by dryness, but, reversely, also by dampness.

It is not generally known that the sounding board, the life of a piano, is forced into the case when it is made so tightly that it bulges up in the center, or has a "belly," as it is called by pianoforte makers, on the same principle as a violin. The wood is supposed to be dry as possible, but, of course, it contains some moisture, and gathers more on damp days and in handling. Now, when a piano is put into an over heated, dry room, all this moisture is dried out, and the board loses its "belly" and gets flabby, and finally cracks. Even if it does not crack, the tone loses its resonance and grows thin and tinny, the felt cloth and leather used in the action dry up, and the whole machine rattles.

How to prevent this. Nothing is easier. Keep a growing plant in your room, and so long as your plant thrives your piano ought to, or else there is something wrong with it. It should be noted how much more water will have to be poured into the flower pot in the room where the piano is than in any other room. In America it is the practice to keep a large vase or urn with a sopping wet sponge in it near or under the piano, and keep it moistened This is kept up all the time the fires are on.

A Remarkable Woman.

There is a woman in New York who is an author, a doctor, an artist, and an actress. After breakfast in the morning she spends a couple of hours over the manuscript which she has been employed to write. From ten to two she practices medicine, and receives patients in her "office." She next works at her easel as a painter until six, and makes pictures for which she finds buyers. After dinner and an hour's rest she betakes herself to the theatre, when she plays the light part for which she may be set down in the cast. Besides all this she is a mother, and knows how to make her own clothes, and understands how to use her income from all her professions And there are men who talk of the inferiority of the female sex as compared with their own.

Give Children Plenty of Water.

For the reasons given, I advocate under all conditions a plentiful addition of water to children's food. In this connection I would lay stress upon the fact that, as a rule, small children receive water only as they get it in their milk or milk food. Alike in summer and in winter, it is probable that the fact seldom occurs to a mother or nurse that a child may be thirsty without being hungry at the same time. Certainly many a discomfort and even sickness in a child is conditional upon the fact that it has been compelled to eat in order to get its thirst satisfied, and often has to suffer thirst because the over stimulated and injured stomach will take no more nourishment at irregular and too short intervals.—Archives.

The Household.

Sour Milk Biscuit—One quart of flour, two cups of sour milk, two level tablespoonfuls of lard. Mix with a spoon as bread dough, only not so stiff. Roll out about an inch thick; cut, and bake in a moderate oven.

Eggless Corn Bread—One pint each of wheat flour and Indian meal, three teaspoonfuls of baking powder, one-half cup of butter, one pint of sweet milk, one-half teaspoonful of salt. Bake in a well greased baking tin.

Graham Bread—With one quart of warm water and one cup of yeast make a stiff batter with Graham flour; let rise, and add a half cup of brown sugar and one teaspoonful of soda; mold into loaves with wheat flour, let rise, and bake in a slow oven.

Oatmeal Muffins—One and one fourth cups of oatmeal, one cup of flour, one half cup of brown sugar, one-half cup of butter worked into the sugar, one egg, a small cup of milk, a teaspoonful of soda dissolved in less than a half cup of molasses, one egg, a little nutmeg.

Soup—Always take cold water to make soups. Skim well, especially during the first hour. There is great necessity for thorough skimming, and to help the scum to rise, pour in a little cold water now and then, and as the soup reaches the boiling point skim it off Use salt at first sparingly, but season with salt and pepper just before taking it up. A quart of soup for three or four persons is the quantity to allow.—Detroit Free Press.

Measures and Weights.

Housekeepers will find a copy of this useful pasted over their baking table:

4 saltspoonfuls—1 teaspoonful.
3 teaspoonfuls—1 tablespoonful.
4 tablespoonfuls—½ cup.
2 gills—1 cup.
2 cups—1 pint.
2 pints—1 quart.
4 quarts—1 gallon.
4 cups flour—1 pound.
2 cups sugar—1 pound.
3 cups meal—1 pound.
1 cup solid butter—1 pound.
1 heaping tablespoonful butter—2 ounces.
1 heaping tablespoonful sugar—1 ounce.
1 tablespoonful liquid—½ ounce.

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 116 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 116 W. Sixth street, Cincinnati, every Sunday at 9¼ A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P. M. at the American Health College, Fairmount. Free to all.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

Boston Spiritual Temple Society, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; G. S. McGillis, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2¾, and Wednesday evening social at 7½.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society—Business meeting Friday at 4 p. m. Tea served at 6 p. m. Public meeting at 7:30 p. m. Spirits afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Secretary, 23 Bromley Park Boston Highlands.

Meetings at Twilight Hall, 789 Washington street corner of Hollis. Eben Cobb, Conductor.

The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 789 Washington st., corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.

Mrs. Ida P. A. Whitlock, Pres.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman

America Hall, 724 Washington street.—Services each Sunday Dr. W A Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street Eliza J. Bennett.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 190 Chestnut street. M. L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

Columbus, O.

First Spiritual Ladies Aid Society hold their meeting at Masonic Temple, on Third street, Wednesday evening. Harry Oalt, President, 242 S. 3d st.

New York, N. Y.

The American Spiritualist Alliance meets at 218 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President.
J. F. Clark, Cor. Secretary, 59 Liberty St , N.Y.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2¾ and 7½ p. m.

A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M.O. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 810 Spring Garden st. Lyceum, 2 1-2 p. m. J. Wood, Pres.

The Second Association of Spiritualists of Philadelphia hold spiritual and mediums' meetings every Sunday at 3 P. M. at their church, on Thompson Street between Front Street and Frankford Road, Seats free Public invited. T. J. Ambrosia, President; L. T. Abbott Secretary.

Spiritual Circle Hall, 1425 Columbia Avenue,—Services every Sunday afternoon at 2.30 and evening at 7.30. Dime collection.

Keystone Spiritual Conference meets every Sunday at 2 1-2 p. m, at their hall S. E corner 10 and Springgarden sts. Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7 1-2 o clock at N. E corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE.

The School for Psychic Culture meets every Sunday at 2:30 p. m. at Memorial Hall, 170 Superior street. Public invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

North McGregor, Ia.

The North McGregor Society of Spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Ramsey, Sec.

St. Paul, Minn.

The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. C. Tuttle, Sec. 327 East 8th street.

San Jose, Cal.

Progressive Lyceum meet every Sunday at 10:30 a. m., at G. A. R. Hall, South First st. Program and literary entertainment first Sunday in each month All welcomed.

Watertown, N. Y.

The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 2 30 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

Peoples' Spiritual Society meets at 93 S. Peoria st. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. S. Jassran, Pres., 240 W. Monroe street.

Martine's Hall, Ada street. Morning 10 45; evening 7 45. Mrs. Cora L. V. Richmond, speaker.

Spiritualists' South Side Society meets at 3 p. m. in P. O. S. of A. Hall, No. 144 Twenty-second street.

Progressive Spiritualist services at Bricklayers' Banner Hall, 93 South Peoria street, at 7.45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and South second street.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, Pres.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No 6 Sixth street. J. H. McElroy, Pres. J. H. Lohmeyer, Sec.

Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kenman Building, corner Broadway and Third streets. Ladies Society and supper every Thursday

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (entrance on Fulton) every Sunday.

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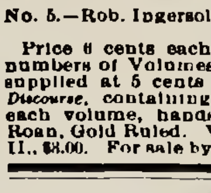

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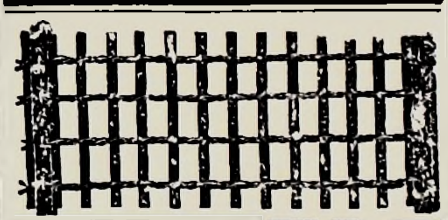

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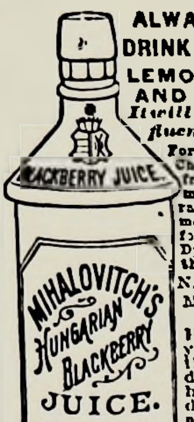
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A Smiling Face.

Does any one like a drizzling rain
  As well as a sunny sky?
Does any one turn to a frowning face
  If a pleasanter one is nigh?

Dear boys and girls, remember this,
  You are apt to meet with loss,
No matter what thing you undertake,
  When you're sullen and sour and cross.

Dear boys and girls, I would say it thrice,
  'Twill help you in every case—
If you'd win success and the world would bless,
  You must wear a smiling face.
—Golden Days.

About the Ant which Grows Grain.

Man is not the only animal who has discovered this eminently practical division of the vegetable world into weeds on the one hand and garden plants on the other. Our ingenious little six legged precursors, the ants, have anticipated us in this, as in so many useful discoveries and inventions They were the first gardeners I need hardly add that it is an American ant that carries the art of horticulture to the highest perfection; only a Yankee insect would be so advanced, and only Yankee naturalists would be sharp enough to discover its method. This particular little beast who grows grain resides in Texas, and each nest owns a small claim in the vicinity of its mound, on which it cultivates a kind of grass, commonly known as ant-rice

The claim is circular, about ten or twelve feet in diameter; and the ants allow no plant but the ant-rice to encroach upon the cleared space any where. The produce of the crop they carefully harvest, though authorities are still disagreed upon the final question whether they plant the grain, or merely allow it to sow its own seed itself on the protected area. One thing, however, is certain — that no other plant is permitted to sprout on the tabooed patch; the ants wage war on weeds far more vigorously and effectually than our own agriculturists. Even in our less go ahead Eastern continent, Sir John Lubbock has noticed in Algeria, (and the present humble observer has verified the fact) that ants allow only certain species of plants, useful to themselves, to grow in the immediate neighborhood of their nests.--Ex.

Why 1900 is not a Leap Year.

The following explanation will show you why the leap year 1900 will not be counted among leap years. The year is 365 days 5 hours and 49 minutes long, 11 minutes are taken every year to make the year 365¼ days long, and every fourth year we have an extra days. This was Julius Cæsar's arrangement. You may ask: "Where do these 11 minutes come from?" They come from the future, and are paid by omitting leap year every 100 years But if leap year is omitted regularly every 100 years, in the course of 400 years it is found that the 11 minutes taken each year will not only have been paid back, but that a whole day will have been given back. So Pope Gregory VIII., who improved on Cæsar's calendar in 1582, decreed that every centurial year divisible by four should be a leap year after all. So we borrow 11 minutes each year, more than paying our borrowings back by omitting three leap years in three centurial years, and square matters by having a leap year in the fourth centurial year. Pope Gregory's arrangement is so exact and the borrowing and paying back balanced so nicely that we borrow more than we pay back to the extent of only one day in 3 866 years.

"We."

A well known merchant said: "I would not give much for a boy who does not say 'we' before he has been with us a fortnight." The boy who says "we" identifies himself with the concern. Its interests are his. He takes pleasure in his work, and hopes some day to say "we" in earnest. The boy will reap of what he sows if he keeps up his grit and sticks to his job. You may take off your hat to him as one of the solid men of the town. Let his employer do the fair thing by him; check him kindly if he shows signs of being too big for his place; counsel him as to his habits and associates, and occasionally show him a pleasant prospect of advancement. A little praise does an honest boy a heap of good. Good luck to the boy who says "we."

Dogs.

Never cut a dog's ears or tail. Clipped ears are often the cause of deafness and abscess, by allowing the sand and dirt to enter, which is distressing to the animal. Depend upon it, the Creator never intended we should take away what He provided for their relief and comfort. It is cruel to tie a dog under a wagon. If the animal is tired, he must run until he becomes exhausted. Take your poor dog in the wagon, especially in hot weather.

I do not believe there has been any instance of a man committing suicide when he has had a dog to love him.

Johnnie—Ma, didn't you say God was everywhere?

Mother—Yes, my son.

Johnnie—Then why does the preacher yell so loud when he is praying?—God ain't hard o' hearin' is he?

Written for The Better Way.

AS TRUTH IS SEEN

BY F. SKINNER.

That there is a great confusion of statements made in messages coming from the spirit side of life is what must naturally be expected. This may come to some extent by imperfect channels or means through which these communications are given, but as we think is mostly due to a want of brain power in the spirits who send or give these messages to understand what they are talking about. That this is so reveals to us the realities of human conditions on the spirit side of life.

But there is no more confusion and differences in opinions of man in the spirit realm than there is among those still on the material plane. This is made manifest in all who are still under the mesmeric influences of religious beliefs though these differences are more circumscribed by creeds than those who are not within their mesmeric influence; but are out in the open field of investigation Here the mind roams free, limited only by its power to imagine and comprehend. To understand fully what this power to imagine and to comprehend signifies implies a knowledge of mind action in its varied degrees of expression made varied first by different degrees of the powers of the organs of the brain; second, by difference in the development of the brain and third by the sensitiveness or mediumistic conditions of the brain, which is more or less affected by mind forces outside. All these are necessary to a full understanding of what is given as thought either in this sphere or the spirit realm.

Since Modern Spiritualism appeared, in its phenomena is afforded a grand school for studying mind forces. We use the term mesmeric in the place of psychic or psychology, because Mesmer was the first to bring it out to public notice, and proved it by experiment, and would be glad to see it used by the public generally, as it perpetuates the memory of its discerner and does away with the other terms which also have other definitions.

It is well to remember that it is only since about 1600 A. D. that brain force was developed sufficiently to understand life in its broad, general and connected conditions and relations, and that since that time all we have as material sciences have come into existence in which we understand the planet we live on as a globe in motion in space, and its relation to other planets and worlds; also its development as defined in geology; the definition and relation of its elements as defined by chemistry; also the classification of our planet's products as defined in zoology and botany; in fact, all the products of this planet, from granite rock up through all the stratas, and those great systems of life evolved during those periods in which these rock stratas were forming—forming one connected series of life's manifestations, all of which are demonstratively classified by the sciences brought into existence by a brain power that never existed before on this planet, in which all past theories and guesses that formed past philosophies and sciences have disappeared, and to which we never refer only as curiosities. All of this has reference to material things.

Spiritualism appears in this age and opens the door to a correct understanding of man's relation to life, both as that life relates to man's material and spiritual relationship and conditions. The religions of the present and past ages are mind attempts to solve this problem and are like ancient material philosophies and sciences, splendid theories and grand guesses the non-value and truth of which are revealed in these modern spiritual revelations. These revelations open up a new version of man as a spiritual being, as much as did Galileo's discovery of Jupiter's moons a new version of all that is termed astronomy; and the discovery of the rock stratas and fossils as in geology, as a new version quite different from that given in the Bible concerning the creation and development of this planet. So we are in this present time in the confusion of a transition from the theories and guesses concerning man's spiritual relations and destiny as embodied in religions, to that state and condition in which all these problems in which there is confusion will be as thoroughly understood and settled as our present science of astronomy has settled all past confusion about our planet and the starry heavens.

Truth is "conformity to reality."—Webster. What is a truth to one is a truth to everybody, and what is not a truth to one is a falsehood to every other one. Was it a great truth that the sun, stars and planets revolved around our little earth daily? So it was considered until Galileo and others demonstrated it to be a *falsehood* Truths are facts about things, and that is all there is in the term truth.

Another thing, facts about spirit and matter we can get only from those who live in spirit life, and to natural chemists who have a brain force in that direction alone, belong the solution of that question. We may guess as much as we like, and we might guess in some respects correct, or in part correct.

Intuition as a mind force cannot be depended upon as furnishing us with truth and nothing but the truth. Before we trust these intuitions they must be demonstrated As we understand these mind phenomena, they are the result of two mind forces: one the power of the mind to grasp a fact that is new to the being, and second, it may be the mesmeric force of another mind.

Written for The Better Way.

PRINCIPLES OF SPIRITUAL UNITY.

BY THOMAS COOK.

"Jesus was a man, Christ was a principle."—Nellie Brigham in the BETTER WAY.

This is getting to the core or essence of Spiritualism, its end, aim and intent.

The Christ is the principle that shall unite, not merely all those who are now Spiritualists, but all humanity as well

The want of this unity among Spiritualists is deplorable, as the following from the editorial of a leading organ plainly evinces:

"Oh, that Spiritualists could unite; if they were not splitting up into so many little factions under different names and titles" &c. &c.

This excerpt distinctly portrays the present difficulties to be everywhere encountered amongst acknowledged Spiritualists. Yet this state of affairs is not for want of light—the principle—for all spirits have unitedly and universally adhered to the Christ of principle in all their teachings and revelations to mortals, from Jesus to A. J. Davis. Pope elucidates the condition of most Spiritualists when he says:

"A little learning is a dangerous thing,
Drink deep or taste not the Pierian Spring."

Hence, it were better that many Spiritualists had "touched not nor tasted" of spiritual things, if they were to drink no more from the everlasting fountain of truth.

But this agitation is rather a hopeful "sign of the times," for it presages great and radical changes to follow, and that a few, at least, will drink in deeper draughts of Christ—the living principle of life—the grand outcome of all spiritual growth and wisdom.

This inception and inflowing of the Christ of truth is the finishing up, rounding off and final harmonizing of the souls, without which Spiritualism, in its many phases and forms, would be utterly useless and a stupendous failure, and had better never come to the world. But it is here, and its great and glorious outcome must not, cannot fail in the end to fraternize the human world upon Christ—the principle. As each soul is ground out into harmonious proportions in these agitating "mills of God" and receives its diploma, you will note the harmony it blesses the soul with, and then walks and talks will be of the kind of Jesus, the Christ who preceded them in the inception of "all truth," who said: "I did not come unto the world of mine own self, but I was sent; not to do mine own will, but the will of him who sent me. I can of mine own self do nothing, that which you see me do and hear me say is not me, but the Father that dwelleth in me, He doeth the works. I judge no man, yet if I do my judgement is just, for I seek not mine own will, but the will of Him who sent me.

"Why callest thou me good? There is none good."

"They will condemn or despise no man in anger."—A. J. Davis.

But will bless and labor for all, even those who "curse them," for they shall see that all, whether styled good or bad, are within the kingdom of God and his angels

But, "except ye be (thus) converted and (thus) become as a little child ye can in no wise enter the kingdom of heaven." (Or it enter into your perceptions.)

And when the agitation and growth of Spiritualism shall finish you up by its developing powers, you will resemble your former self, spiritually, about as much as the chick does the egg or fruit the tree; for Spiritualism is yet to bear fruit, and Christ—a principle—is that fruit.

The Phenomena.

To the Editor of The Better Way.

On the morning of April 2nd, I accompanied Dr. Eldridge to the home of Mr. Willis, materializing medium, on Wesley ave., for the purpose of obtaining, if possible, a private seance: and were fortunate in finding him free from any previous engagement, therefore could give us his attention. We went to the seance room, had it darkened, and awaited results. The first manifestation was raps on the trumpet, which was placed on the floor in front of us; then it was raised up, and a voice of one of the cabinet spirits spoke through it calling us by name and giving words of encouragement; as we went almost exclusively to receive advice from this spirit we at once made our inquiries, and received, to us satisfactory information. The next to manifest was an Indian: as Dr. E is an excellent clairvoyant he could discern them clearly, as they did not materialize. We then began to see beautiful lights, first a star of surpassing brilliancy; then a cross; then a face, not materialized, but ethereal, and so luminous! following that was a light in the form of an exquisite lily, perfect in every petal; these were all brought close to our faces, and were as distinct and clear as any thing could be.

This concluded what, to us was a satisfactory seance Mr. Willis was seated close by, and conversing with us all the time, and I believe all who go there with good and noble intentions, will come away highly gratified. Should you deem this worthy of publication, and of interest to even a few of the many readers of your truly spiritual paper, use it; otherwise it can quietly drift into the waste basket, and will have done no harm. Yours for the truth.
H. M. ELDRIDGE, M. D.

Not a Secret Society Man.

"Are you a Mason?" asked one citizen of another.

"No, by the powers," was the unexpected reply. "O'm a hod carrier."—Washington Capital.

Liberal, Mo.

The forty-second anniversary of Modern Spiritualism was celebrated here, and a very interesting and successful occasion was enjoyed by those in attendance. Among those present from abroad may be mentioned: Leopold Vincent, Winfield, Kas, editor of the Nonconformist, accompanied by Mrs. Vincent and a friend; Prof. Crump, of England; Wm. Hart, of Kirksville, Mo., inventor of a composing machine and author of an interesting work, entitled "The Candle from Under the Bushel;" Arthur Sharp, of Girard, Kas, a veteran Spiritualist, originally a Quaker; Mr. Garver, a medium from Garland, Mo.; James W. Adams, of Mulberry Grove, medium, etc. Mr. Garland, editor of The Globe (of Liberal) was present at nearly every session, and manifested his interest by donating his bill for printing of posters, etc.

The hall was beautifully decorated with pictures, mottoes, phrenological chart, flowers, etc. Among the pictures were life-size portraits in oil of Seth Henshaw. "Father Henshaw," as everywhere called, twenty years ago, the Quaker Spiritualist, of Greensbury, Ind., who erected at his own expense a "commodious meeting house" for the promulgation of our heaven-born philosophy; Mrs. Henshaw, equally devoted and true, and a grandchild who passed to the spirit life. These pictures were painted by Mrs. Branson, a daughter now residing here, and are fine specimens of art as well as charming illustrations of mediumistic talent. Other appropriate pictures were: The "Dawing of Light (birthplace of Modern Spiritualism), "Andrew Jackson Davis," "Transition," "Immortality." two magnificent and large paintings of flowers in numerous colors by Mrs. Blair, and numerous other portraits, landscapes, flowers, panels, etc. Over the ten windows were printed cards, bearing the names of "Lucretia Mott, advocate of peace;" J. C. F. Zoellner, scientist;" "Fannie Connant, message medium;" "E. V. Wilson, platform test medium," "Lizzie Doten, inspirational poetess;" "Wm. Denton, author of Soul of Things;" "Harry Mott, materializing medium;" "Achsa W. Sprague, trance lecturer;" "J. M. Roberts, editor."

The meeting opened on Saturday p. m with a conference, participated in by James W. Adams, Arthur Sharp, Glasgow Thompson, Vice-President of the Society, J. M. Allen, E. B. Wheelock and others. Saturday evening Dr. E. B Wheelock gave an excellent discourse on "What Good has Spiritualism Done?"

On Sunday forenoon a trance discourse was given through the mediumship of J. M. Allen, dedicating the hall owned by the Spiritual Science Association, to humanity, to the social, intellectual, spiritual and industrial progress of the race, to peace on earth, good will.

Sunday afternoon a conference was held, participated in by L. Vincent, Prof. Crump, Arthur Sharp, Mrs. Sprague, J. W. Adams, Mrs. Lottie Greeley and others, followed by a lecture by J. M. Allen on "Civilization," illustrated by diagrams of hexagonian and circular grouping in fraternal villages and co-operative townships, etc. The address was very lengthy, but was listened to with close attention and received many expressions of approval.

On Sunday evening interesting addresses and select readings were given by Prof. Crump and L. Vincent; followed by psychometric test readings of persons in the audience by J. M. Allen. In one case the reading was given without the person being seen by the medium. The delineations, descriptions, etc., were all acknowledged to be correct, the person first read returning to her seat in tears.

On Monday forenoon an anniversary address was delivered in trance through J. M. Allen. In the afternoon a conference, participated in by Mrs. Andrews, Mr. Hart, Mr. Thompson and others; followed by a discourse through J. M. Allen, from subjects offered by the audience, and test readings. In the evening the "young folks" held an entertainment for the benefit of the Chrildren's Progressive Lyceum, which passed off delightfully to a crowded house; after which a social dance.

In spite of boisterous and stormy weather during the three days, the attendance was good. The utmost harmony and good feeling prevailed. Much regret was expressed at the absence of Mrs. Allen, who, yielding to an urgent invitation, went to the semi-annual meeting of the Mississippi Valley Association, at Colfax, Iowa, for Saturday, March, 29th, hoping to be able to be with us here on Monday, but who, being too ill to make the return trip in time, was obliged to disappoint us.

It should be mentioned that the exercises throughout were duly interspersed with vocal and instrumental music—so essential to the complete harmony of such occasions; the same being rendered by the choir by Mrs. Jennie Greeley and J. M. Allen. CORR.

Nashville, Tenn.

Dear Sir:—I read your excellent paper weekly. I am very much pleased with its conservative tone and undoubted honesty in the vindication of mediums. I am very much interested in the cause of Spiritualism and with your permission will write you occasionally from this city. We have had two excellent mediums in our midst during the past four weeks. I refer to Dr. and Mrs. S.N. Aspinwall, of Minneapolis, Minn. They have lectured and given public tests from the platform, both of which were much appreciated by those who were present. Their developing and test circles have been well attended. Two evenings of their stay were devoted to materialization, and it was grand beyond description. Every one present received positive proof that their friends do live after passing through the change called death. We recognized our loved ones by their looks, actions and their conversation. The healing and developing powers of the Dr. and his esteemed wife I can vouch for, as both my wife and myself have tested them; several others can testify the same.

My wife has received the gift of independent slate writing through their power of development, and both of our physics are much improved. We were very sorry that they decided to leave so soon, and hope soon to meet them again. They have created much interest here and were having all the work they could do. But they felt that they must leave for home. They leave many friends who join us in the hope that they will meet with friends wherever they go. We are interested in reading the experiences of others in your paper, and hope they will be continued.
C. E. MAC F.

The Round of Life.

Over and over again,
  No matter which way we turn;
We always find the Book of Life
  Some lesson we have to learn.
We must take our turn at the mill,
  We must grind out the golden grain,
We must work at our task with a resolute will,
  Over and over again.
—Phrenological Journal.

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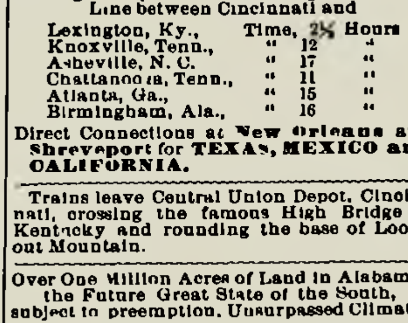

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:
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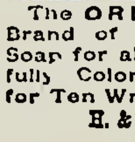
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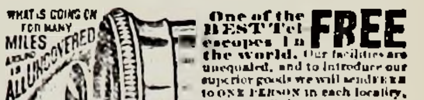

about the fiftieth part of its bulk. It is a grand, double size telescope, as large as is easy to carry. We will also show you how you can make from $3 to $10 a day at least, from the start, without experience. Better write at once. We pay all express charges. Address, H. HALLETT & CO., Box 880, PORTLAND, MAINE.

Free Thoughts in Spain.

It is not without interest for progressive friends to take a glance at what is taking place in one of the countries where from the most ancient time the land was oathbound to Catholicism. One can judge from a translation of an article which has appeared in the last May number of Buen Sentido (le bon sens—the good sense), monthly review, which treats of science and religion, etc., and is published at L'erida, a city of 1,200 inhabitants, in Catalonia. Look at this vigorous article of its style and expressions, which shows the bright spiritual state dawning in that country. The questions of various religions especially are there exposed in their true light:

"It is time to demand of the priest the certificate of the power in virtue of which he places himself between other human beings like himself and God. He claims a natural delegation which constitute him a direct mandatory or immediate proxy of the Supreme will of God who governs the world, and make him absolute master or arbitrator over the souls of men. We want to know if this certificate has the signature of the Divinity, the only proof which renders it valid and powerful, or if it is a false document, or at least questionable. We want to know if the key which the priest handles really opens the doors to heaven and hell, or if it is the contrary, that this key does not serve to any other purpose than to close the doors of human understanding and promote darkness and slavery. It requires very little reflection for a person who is capable of elevating his mind before a consideration presents itself of a justifiable suspicion relating to the validity of the power which the priest invokes to justify his juridiction over the souls. Hundreds of religions, every one of them having its corporate teachings, i's sacerdotal offices, are spread over the surface of the globe. These numerous phalanxes of ministers from on High, ambassadors of the Supreme Being, invested with their respective beliefs, throw themselves upon the people as clouds of grasshoppers to live at the expense of the general ignorance. Each phalanx having only the right, through the will of God, to take possession of the world and interpret His will, and at phalanxes seem harmonious to destroy and oppress the nations, although all differ and contradict each other, raising themselves mutually to authority when questions come to debate and preach the divine word, so that either the King of creation is not lucky in the choice of his ministers, or else these phalanxes have usurped their roll. That they have committed usurpation we cannot doubt, and the priests of all religions agree upon that head, but they attribute the usurpation to their rival worshippers. They all scream, the verity is one, and consequently there is only one true religion, one veritable sacerdote, and that is ours; the others are false and counterfeit. If prophets, miracles and martyrs are necessary to form a solid base to this affirmation, it is no religion which cannot count dozens upon dozens of these accomplished prophets, hundreds upon hundreds of miracles scrupulously proven, and thousands of martyrs who have shed their blood for the faith. Considered in this way all religions are true and divine, and it is clear that every one of them are evidently divine and veritable, when all the others are evidently false, and that the priests usurp the functions which have not been entrusted to them. The prophets, miracles and martyrs of the Catholics leave no doubt of the falsity of the Islamism, Judaism and Buddhism; but, opposite to this, the miracles of Allah, of Jehova, of Brama, evenso the prophets, the martyrs, of these religions, with their chief divinities, bear in their souls the most profound convictions relating to the falsity of the Catholic religion."—Translated for THE BETTER WAY from the French Journal Messenger of Liege, Belgium, by C. G. Helleberg.

Organization.

To the Editor of The Better Way.

I noticed in your issue of March 1, 1890, "Organization," by D. C. Chaffee I want to say that I am a Spiritualist, and as such have long been organized. I don't know how it is with others, but I could not be a Spiritualist until I had laid a foundation of principles upon which to rest all my moral energies. These principles form a trinity, wisdom, truth and reason. Wisdom, the father; truth, the mother; and reason, the saviour. Why I place wisdom as the father, because in masculinity there is more wisdom manifest than in femineity. And why I clothe truth in femineity is because there is more trustworthiness and truth in femineity than in masculinity. And why I say that reason is saviour, is because it is the product of truth and wisdom. I gain all the wisdom I can, for in doing this I am fashioning the spiritual man in the mold that best befits the creator, wisdom. I adore, and love, and gain all the truth I can, for in doing this I think I am molding the spiritual man in the type that best befits the caresses of the creatress. I reason on all things, because it is the light I must follow to overcome evil and get to the throne of wisdom and truth. If we were wise enough there would be no mystery about God. If we had the whole truth about everything there would be no mystery about nature. If we could reason clearly upon all things we could save ourselves from all trials and sorrows, because we could see them before they occurred and avoid them.

I want to say to the Spiritualists of this world that whatever trinity they unite upon that it should rest upon those principles that all creeds could accept as the highest known to man. For in the great future that lays before us humanity shall unite as one common brotherhood, and all that is done to day that is not right will have to be undone, and sometimes at a great cost.

Could not the orthodox accept wisdom as the ruling, supreme effulgent principle of the universe? Could not they not accept truth as the ruling principle in nature? And, after they become enlightened enough, as they surely will, could not they accept reason as their true and only saviour? Cannot the agnostic and all other denominations accept wisdom, truth and reason as the most adorable principles known to man? Following these principles to their true source, we find they are but rivers flowing from the great ocean of intelligence that animates and sustains the universe. Our little affections and kindnesses and charities are but little rivulets emptying into these great rivers, swelling the volume of their waters as they sweep past our daily lives

J. W. BARNES

Written for The Better Way.

STILL TRUTHWARDS.

BY THOMAS COOK.

As the needle points to the pole of the earth, so still does THE BETTER WAY point to the pole of truth. I cannot notice all the evidences of this fact, yet in No. 11, the last issue before me, on the editorial page I find the following:

"What information you can't get through your own mediumship is difficult to get through any other medium; for what your spirit friends wish to withhold from you they will not give through either yourself or another, and what they desire you to know will be impressed at the proper moment or when conditions are favorable."

This is so truthful that it ought to be printed in full faced type and kept standing at the head of the editorial page. A mediumistic experience of some thirty years verifies it. And what is said is well said, and sufficiently said for those who can not take in the truth of the saying would not though volumes were printed to explain it. Enough.

And then such pearls of truth from the lips of J. C. Wright! Oh, that all would gather and adorn their souls with them. Hear him in January 18th: "You were as definitely personal in your feotol life as you are now * * * * and you are in a feotal state even now."

Because only a part of the soul's capabilities are in action. And therefore reasonably it must be that, as he says: "There are men passing into the spiritual world at this hour in an unconscious condition," who are not awakened or "born of the spirit" in this state, but must awake to a consciousness of the vast capabilities of the soul upon the other shore. Hence, there is work "over there," as most mediums have found upon being translated. There, (if not done here in the feotal state) the soul gathers up the dormant faculties which gives it a beatitude not dreamed of by the worldlian who recognizes only five senses. But many souls upon the earth are hungering for the "bead of life," and hence there is a "necessity" as Mr. Wright's control urges, in No. 12 of THE BETTER WAY for food for the spiritually hungry; and so he gives, not "milk for babes," but the very meat and marrow of truth.

"There is no up, no down in astronomy; * * * nothing mean, nothing low, nothing degrading, nothing coarse in the empire of nature, but everything in its own order."

"False social ethic stand in the way of the realization of the grandeur of the laws of nature;" and which he elsewhere terms "A nightmare sitting upon the intellect of man."

"There will be mysteries to solve forever," but nothing is left to chance or accident, for he adds: "This realm of mind, constituted of individual intelligence, persist, has laws controling it just as matter has laws controling it.

"Here is the garden of the soul. The first initiate into the phenomena of conscious being. And standing thus, these doctrines become not only an incentive to progress, but a consolation in despair;" or as "the comforter," which angels ages ago promised through their medium, Jesus, to send to earth.

From a Grateful Patient.

Dr. A. B Dobson, Maquoketa, Ia.: You, without doubt, think me either dead or else without gratitude, or true appreciation of what you have done for me. You no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kas., while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases, for nearly six months, and was almost a living skeleton when I applied to you for help. As the M. Ds., with their accursed drugs had failed to do any thing, except to make me worse. I had given up all hope of recovery. When I received your diagnosis (which was very correct) and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases vanished Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at the Clinton camp meeting next summer, and will see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. I am most truly thine.

D. C. SEYMOUR.

Liberal, Mo.

See ad. another column.

Help The Better Way.

To the Editor of The Better Way.

"A Spiritualist" asks "who will be one of one hundred persons to help THE BETTER WAY to $1,000?" I will, of course, for that is just what I have been doing; having already got in no inconsiderable part of my ten dollars, and thought to say nothing about it, but if my example is of any force, I will say that I expect to help THE BETTER WAY $10, and perhaps more, too. Although I have to work hard for all the money I get, yet it is "all for truth;" and in proportion as THE BETTER WAY works for "all truth," I shall feel bound to help it, and at the same time commence and continue the publication of the "Spirit of Truth" here at Hot Springs, Arkansas, also. And should the time come when THE BETTER WAY would say all for truth, that the hosts of heaven wish me to say, I might drop my paper and say it in THE BETTER WAY, and then turn all our earnings, rents, and profits of both our lilliputian fanes into the treasury of THE BETTER WAY.

But that is hardly to be expected until progress has yet done a great deal more for humanity, because there are many babes yet in the nurseries of Spiritualism who require only the milk of truth, and even many more that declare that milk is feoted and poisonous.

Then hail and help THE BETTER WAY Let not only one hundred Spiritualists, but one thousand, contribute $10 I am heart and hand, head and shoulders with THE BETTER WAY in its glorious spiritual cause of peace, love and good will. Spiritualism is worth nothing to me without these heavenly principles And as John Adams said in the dark days of American independence, "sink or swim, live or die, survive or perish," I give not merely my heart and hand, but throw my whole soul, power, strength, ability, mediumship, temporal and spiritual wealth, into the glorious, hallowed and glorified cause of spiritual truth; and THE BETTER WAY will get $10 worth, and more, too. And when the "Spirit of Truth" shall be born there will be strong spiritual meats for the stomachs that can "bear it" What we say we mean, and we mean a thousandfold more than we can say. We sense the power behind the "Spirit of Truth," feel and know what it wants and intends to do. The spirit world is a vast ocean of power as well as love, and it has not been pattering along with mortals now for forty-two years for nothing, for in the next ten years skepticism will be about driven from the earth. Neither men or angels can put off the day and the hour longer, no more than they can stop the budding of the trees in the present spring time. "Learn a parable of the fig tree; when ye see it putting forth its buds, know ye not that spring is nigh, even at the door?" Then bring up or you will be left. Help THE BETTER WAY and you help the cause of the angels. Help me and you help the angels, for all I have or ever shall get, and all I am or ever shall be, is consecrated to the glorious cause of spiritual truth, that so many profess to love. So now if you do love it, show your love. There has been talk enough in the past forty-two years; now show you mean what you have been saying, and soon Spiritualists can say as Cæsar did, *veni, vidi, vici.*

THOS. COOK.

Reminiscences.

Gath, in the Cincinnati Enquirer writes the following:

"I notice that the banker Morgan who was violently brought to his demise at Monico lately, married a daughter of the poet Pierrepont. A fruit of this marriage is the very notable banker Pierrepont Morgan, who is supposed to be the directing power of the New York house of Drexel, Morgan & Co., and has made nearly all the railway compromises and treaties in our time. This suggests to me how curiously the poet may impregnate the mercantile household. Mr. Pierrepont came, I think, from the State of Maine, and in the year 1860 or 1861 I saw him at a Spiritualist Convention at Sansome street Hall, Philadelphia. In that hall John C. Fremont was nominated for President, and among the delegates was John Sherman, then an almost unknown quantity from Ohio. Not knowing anything about the Spiritualists, and being attracted by the mystery in their theology, I went to this hall on a Sunday night, if I mistake not, and sought an introduction to the old, white-haired, handsome poet Pierrepont. When at school I had read with pleasure several of his pieces, such as one referring to the death of his son, with the refrain 'He is not there!' Expressing in a boyish way my incredulity on the subject of spirit communications, the old man who was a thorough gentleman, said: 'I do not wonder that persons who have no such communications think we are deluded beings. If you, my young friend, could get out of your mind the idea that a spirit is something baneful and ghostly, you would be in a frame of mind to enjoy as we do intercourse with those who have gone on before us to the land of spirit. For instance, I was speaking in this hall last night I had hardly commenced when I looked around and I saw Wm. E Channing, the old Unitarian leader, sitting near me. He had been dead many years. I knew him, however, when he lived. I hesitated a moment, and he said to me: 'Don't be disturbed: I came here to hear you speak. Go on and feel that I am listening with much interest to you.' So I proceeded and think I spoke very well; it seemed to me that I was particularly successful in giving the true language to my ideas. Nobody present knew that Mr. Channing was my mentor.'"

MOVEMENTS OF MEDIUMS.

J. Madison Allen may be addressed at Liberal, Mo., during April.

John L. Owen, inspirational speaker, is open to engagements in Cincinnati and adjacent towns. Address in care of A. Willis, No. 33 Wesley avenue, Cincinnati, O.

Henry H. Warner lectures in Haverhill April 20th and 27th, and may be engaged as an inspirational and trance lecturer and test medium by addressing Box 740, Attleboro, Mass.

Mr and Mrs. S. N. Aspinwall, inspirational speaker and test medium, leave Minneapolis, Minn., in June for Eastern Camp Meetings, and will take engagements on the way.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 204 East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

G. W. Kates and wife are lecturing and giving tests in Indianapolis, Ind., during April. Address them there at 12½ N. Delaware street. They are engaged at St. Louis, Mo., for May, and Topeka, Kansas, June and July. They expect to remain West for the following season.

Lyman C. Howe speaks in Washington, D. C., during the month of April. He is yet free for May and June, 1890. He is engaged for Tuesday, Thursday and Sunday, July 29th, 31st and Aug. 3rd at Cassadaga; and from Aug 9th to 18th at the Iowa Camp Meeting. He is yet free for last two weeks of August.

Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Stone Spiritual Association at southeast corner 10th and Spring Garden street, Philadelphia, Pa., and will be at Trenton, N. J., 515 Market street, on and after April 16th. Open for engagements. Address 556 Spruce street, Camden, N J.

Oscar A. Edgerly having closed a two months engagement with the Spiritual Society of Watertown, N. Y., is for the present month engaged with the First Spiritualist Society of Saratoga Springs, N. Y. Would like to make engagements for the first two Sundays in May. Home address, 52 Washington street, Newburyport, Mass.

Moses Hull speaks for the Society of Progressive Spiritualists in San Francisco, Cal., up to and including May 4th. He can be addressed at 23 Stockton street, San Francisco. He returns to Chicago by the middle of May, after which he and Mrs. Hull are open to engagements, either separately or together in the central and eastern states.

Mr. Edgar W. Emerson's engagements for April, May and June are as follows; Worcester, Mass., April 6th; Marlboro, Mass., April 7th and 8th; Lowell, Mass., April 13th, May 4th and 11th; Haverhill, Mass., April 20th; Fitchburg, Mass., April 27th; Springfield, Mass., May 18th and 27th; West Winsted, Conn., May 22nd; Cincinnati, Ohio, Sundays in June.

Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Mass., has the last two weeks of July, also the months of August and September open for camp meeting engagements. Associations desiring his services as a lecturer and test medium should address him at once at his office, 66 Russell street, Charlestown District, Boston, Mass. Terms reasonable.

Mrs. Clara A. Field will answer calls to lecture for the season of 1890 and '91. Would like to make engagements in the South; either New Orleans or places along the route from Washington to New Orleans or Florida, or would like to engage on the Pacific Coast and enroute. All correspondence should be addressed her at her home, 210 4½ street, N. W., Washington, D. C.

Many Thanks.

B. F. POOLE, CLINTON, IA.

Dear Sir and Brother:—Your Melted Pebble Spectacles received, and a real perfect fit. Many thanks. I recommend your new clairvoyant method of fitting eyes to all who want glasses fitted to perfection.

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Charles—I adore you, Edith, but alas! I am poor. However, I have a wealthy uncle from whom I expect——

Edith (eagerly)—Is he married?

Charles—No, darling.

Edith—Then introduce me to him, there's dear.

—Mrs.—

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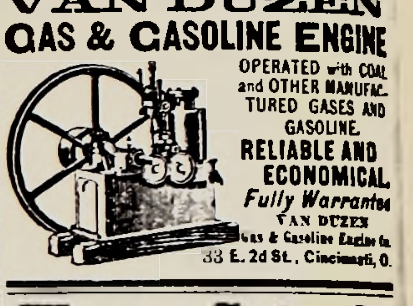

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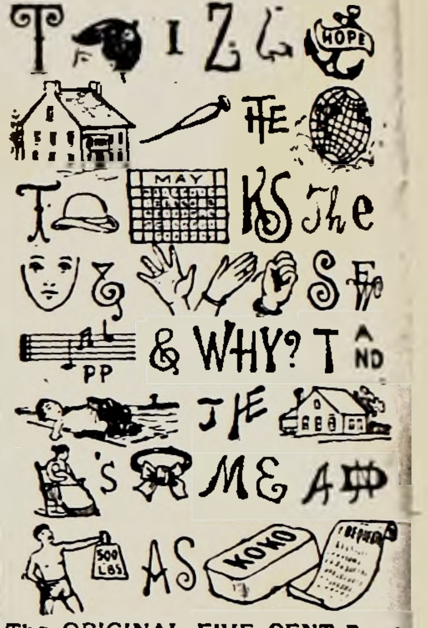

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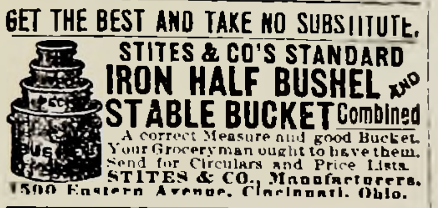

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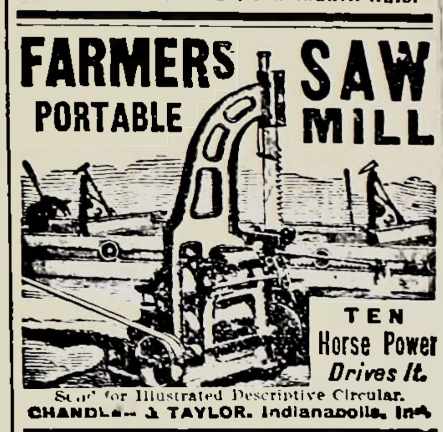

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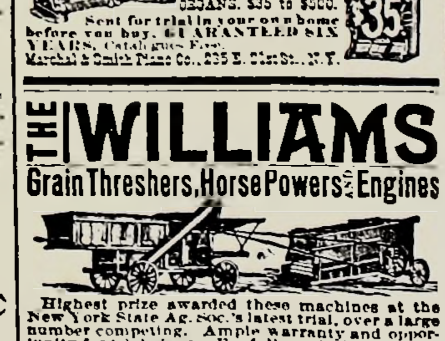

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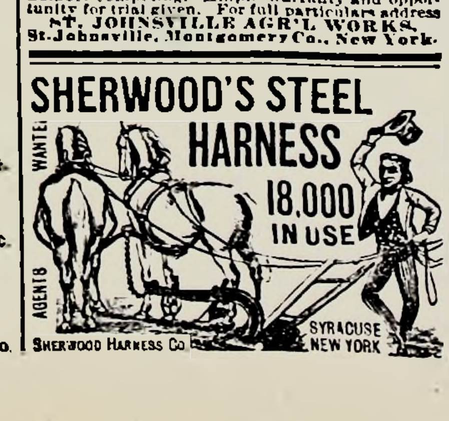

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